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A HISTORY

OF THE

METHODIST EPISCOPAL CHURCH:

BY NATHAN BANGS, D. D.

VOLUME III.

FROM THE YEAR 1816 TO THE YEAR 1828.

How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!—NUMBERS xxiv, 5.

Behold, I send an Angel before thee—beware of him, and obey his voice; provoke him not.—If thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy to thine enemies, and an adversary to thine adversaries.—EXODUS xxiii, 20-22.

NEW-YORK:

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FOR THE METHODIST EPISCOPAL CHURCH,

200 MULBERRY-STREET.

J. Collord, Printer.

1845.

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NOTICE TO THE READER.

THE favorable manner in which the first and second volumes of this History have been received, induces me to add a third, in the hope that it may increase the stock of useful information in reference to the work which God has wrought in this country by the instrumentality of the Methodist Episcopal Church.

In the conclusion of the second volume it was remarked, that it was my intention, when the History was commenced, to bring it down near to the present time, in two volumes; but, as I proceeded in the work, it was found impracticable to fulfil this intention, without such an abridgment as would either compel me to omit some important transactions and edifying incidents, or so to shorten them as to render them uninstructive and uninteresting. I was therefore compelled, contrary to my first design, to close the second volume in the year 1816.

That this alteration in the plan at first contemplated has been generally approved of, I have evidence from numerous testimonies. Indeed, the greatest fault I have heard, from those who are disposed to judge charitably of my work, has been, that it is not sufficiently particular, or that its details are not as numerous as is desired. This defect, however, if it be one, I am unable to remedy, as I have, with but few exceptions, wrought up all the materials within my reach, unless I

were injudiciously to encumber the volume with irrelevant matter.

The present volume, however, I consider rich in matter, particularly in relation to the doings of the General Conference, and to the enlargement of our work by means of our Missionary Society, and other auxiliary appliances. And I have endeavored to give such a detailed account of the origin, character, and progress of this society as will, if the history be continued on the same plan, supersede the necessity of a separate history of that institution. Indeed, this society, together with the tract, Sunday school, and education causes, is so interwoven in our general plan of operations, that a history of our Church would be quite imperfect which did not embrace a narrative of these things.

It being desirable to have the alphabetical list of preachers unbroken, it has been thought advisable to transfer that list from the third to the fourth volume; and the more so as that volume is sufficiently large without it, containing, as it does, upward of four hundred pages.

In adverting to this list I consider it proper to mention the following facts, as furnishing good reasons for an apology for any errors which have been or may be detected, in the spelling of names, dates, or otherwise.

1. In regard to the *orthography* of proper names I have found insuperable difficulties. The same name I have in frequent instances found differently spelled in the printed Minutes even for the same year—one way perhaps when admitted on trial, and another in the stations—and then the next year differently from either of the two. In this confusion who is to decide which is right? It is true that some names, particularly those

found in the sacred Scriptures—though these are by no means uniformly alike in their orthography in the Old and New Testaments, owing to the different usages of the Hebrew and Greek languages—and in the Greek and Latin classics, have a fixed orthography; but in most instances proper names are spelled as whim or fancy would dictate, some families, even of their own accord, either dropping or adding a letter or letters. And this confusion and difficulty exist in a peculiar degree in the United States, made up, as the citizens are, from almost every nation under heaven, and therefore having names, the orthography of which is peculiar to the several nations from which they came, or to the ancestors from whom they have descended. If any one can unravel this tangled skain, and teach us how to spell every proper name correctly, he will perform a task for which I confess myself inadequate. Or if any one will take the Minutes of our conferences and decide which of the varying orthographies of some names is the correct one, he shall receive my thanks, and will merit the thanks of all concerned. But as the secretaries of the annual conferences, editors, and printers were not able to control this perplexing business at the times the Minutes were prepared and printed, I hope to be pardoned if I should fail to make every thing of this sort entirely accurate.

2. But this is by no means the most serious difficulty which I have had to encounter. In several instances I have found preachers returned *located*, and in three instances *expelled*,* who were never admitted into full

* In one instance I found a preacher returned *located* and *expelled* in the same year! In another, *located* in one year and *expelled* the next.

connection. Such names I have generally omitted altogether, as I have taken no account of mere probationers in the traveling ministry.

3. In numerous instances I have found that certain preachers were *located*, *readmitted*, and then *located* again, *twice*, *thrice*, and even *four* times. In such cases I have, as far as I could ascertain the fact, fixed the date of their location the last time mentioned, with a view to give them credit for at least all the years they may have traveled. On this account, those who may compare the list in this volume—which has been thoroughly revised—with the one appended to the second, will find that several who were recorded as located before, or in the year 1816, are herein returned as having located at a later date, because they *re-entered* the traveling ministry, continued for a shorter or longer time, and then located *again*.

4. In a few instances persons have been expelled by an annual conference, and afterward, on an appeal, restored by the General Conference. This may have led to some errors in these returns, though I trust but few.

5. In some instances preachers were continued on trial for more than two years; and not adverting to that fact while preparing the list for the former volume, and taking their names as they stand recorded in answer to the question, "Who are admitted into full connection?" such were returned as received a year later than was actually the case. So far as this fact has been ascertained, the correction has been made in the present list.

6. In many cases it has been difficult to ascertain the *precise year* in which a preacher died. In the body of the History I have, in recording deaths, generally followed the order of the Minutes, and recorded them as

having died in the course of the preceding year; but in the alphabetical list I have endeavored to ascertain the year in which each preacher died. As, however, some of the records are indefinite in this particular, I have been guided by the most probable conjecture. There are, however, I believe, but few cases of this character.

When the reader duly considers these perplexing discrepances and defects, he will be prepared to make some allowance for the unavoidable errors which grow out of them; and the more so, when he considers that this History has been written by a hand equally fallible as those which prepared the authorized records.

Some unintentional omissions of names in the former volume are supplied in this; and if others should be detected, as doubtless they will be, the correction will be made with the more pleasure, because it will add to the perfection of the work. The reader may rest assured, however, that no pains have been spared by either the author or printer to make every thing as accurate as possible; and hence, if errors are detected, he must attribute them to a want of ability, under the circumstances, to avoid them.

To God, who alone is absolutely perfect, but whose boundless mercy inclines him to pardon the aberrations of his creatures, for the sake of his Son Jesus Christ, be ascribed the honor and glory for what he has done for this branch of his Church.

N. BANGS.

New-York, Jan. 1, 1840.

A HISTORY

OF THE

METHODIST EPISCOPAL CHURCH.

BOOK V.

CHAPTER III.

From the Death of Bishop Asbury to the Close of the General Conference of 1816.

In the closing part of the last volume an incidental allusion was made to a controversy which arose in this country between us and other denominations, but more particularly the Calvinists.

It is well known that not long after Mr. Wesley began his career of usefulness, he was joined by Mr. Whitefield, whose stirring eloquence in the pulpits of the Establishment created a great sensation among both clergy and people, and drew such multitudes to hear him, that he ventured, in imitation of his Divine Master, into the fields, where he proclaimed the glad tidings of salvation to listening thousands. Wesley soon followed the example, and great was the effect produced by their joint exertions in this novel way of preaching Christ and him crucified.

Unhappily, to human appearance, a difference arose between these two great and good men. Whitefield, being much opposed and persecuted by the lukewarm clergy of the Establishment, gradually contracted an in-

timacy with the Dissenters, and, on his coming to America, became acquainted with the pious and talented Edwards—afterward president of Princeton College —then settled at Northampton, Massachusetts. Finding among these people more of the appearance of evangelical doctrine, and of experimental and practical piety, than with those of the Establishment, Whitefield soon drank in their doctrine of predestination and its correlatives, eternal election and final perseverance. This led to a controversy between him and Wesley, which eventuated in a partial separation—a separation in their respective fields of labor and sentiment, though not in heart and affection—for they always esteemed each other highly as devoted Christian ministers. This took place in the year 1741, Whitefield rallying under the banner of Calvinistic decrees, patronized by Lady Huntingdon, and supported by many of what were called the evangelical clergy of the Establishment in England, and by the most zealous of the Presbyterians and Congregationalists of America—while Wesley and his brother Charles hoisted the flag of Arminius, fortifying themselves with the standards of their own church, and defending themselves by direct appeals to the Holy Scriptures and the dictates of common sense and sound reason. This brought on a protracted warfare between the parties, both from the pulpit and the press, during which the doctrines and measures of Mr. Wesley passed through the severest ordeal of critical investigation, and most heart-searching appeals to Scripture and reason.

This brought the vicar of Madeley, the pious and peace-loving Fletcher, from his retreat in the obscure parish where he had chosen to labor for the salvation

of souls, and obliged him, quite contrary to his pacific disposition, to buckle on the armor of a polemic, in which he acquitted himself with singular success. He, indeed, seemed to be providentially raised up for the crisis, and he entered the arena of controversy fully furnished by sound and various learning, by deep and genuine piety, by meekness, patience, and love, and by a power of comprehension and nice discrimination, which peculiarly fitted him to sustain with dignity, firmness, and success, the high and holy cause he was called to defend. It is not saying too much to affirm, that he vanquished all his antagonists, cleared the field of controversy of the thorns and briers of error, and at the same time maintained the spirit and temper of the Christian, while he powerfully wielded the sword of truth, and brought the warfare to a successful issue, sustaining through the entire conflict the character of an able divine, a sound moralist, a consistent minister of Jesus Christ, and an acute and conclusive reasoner.

Though assailed often by bitter railing and biting sarcasm, he maintained the gravity of the minister of Christ and the meekness of the consistent Christian. If at any time he turned the weapon of irony upon his antagonists—as he sometimes did with most powerful effect—it was divested of the venom of bitterness, and dipped in the sweet waters of brotherly love. His masterly defences of Wesleyan theology remain unanswered, and, it is believed, unanswerable, and will long remain as a monument of his piety, of his devotion to the cause of truth, as well as a lofty beacon to apprize future mariners who may embark upon the rough sea of controversy, of the dangerous shoals and rocks upon which so many heedless men have been wrecked—

at the same time distinctly and accurately marking the channel of truth through which the spiritual ark may be safely guided to the harbor of eternal repose.

Armed with the panoply thus furnished them, the Wesleyan missionaries who first visited our shores were prepared to promulgate and defend the doctrines and to enforce the discipline of their founder. As before said, however, they mainly insisted on experimental and practical godliness, urging upon all, high and low, rich and poor, the necessity of a change of heart, such a change as should be productive of a reformation of life and conduct, in order to insure everlasting salvation. Instead of exhausting their strength in controversial preaching on those debatable points about which they differed from Calvinists, Unitarians, Arians, and Universalists, they generally contented themselves with a plain and unvarnished statement of their doctrinal views, with urging upon the people experimental and practical religion, and with defending themselves when assailed by others. This defence, however, often became necessary, more especially in the northern and eastern states, where the people were more accustomed to a critical examination of doctrinal points, and questions of doubtful disputation.

For some time, however, the number of Methodists in this country was so inconsiderable, that other denominations affected to treat them with silent contempt; and if occasionally they condescended to notice them at all, it was more in the way of caricature and misrepresentation than by sober argument, or an attempt at a fair and direct refutation of their doctrine and usages. The High Churchman would sneer at our ordination, and, wrapping himself in the cloak of apos-

tolical succession, with an air of assumed dignity, prate about "John Wesley's lay bishops," as though these jokes were sufficient to put us out of countenance. Others, panoplied in the stern decrees of Calvin, and priding themselves in their exclusive orthodoxy, would tantalize us with "salvation by the *merit of good works*, the omnipotency of *free-will*, and the unsoundness of our doctrine of justification;" while some would smile at "baby baptism," as an affront offered to the Deity, and an innovation upon apostolic usage. These all united to ridicule our itinerant plan of preaching the gospel, as a novelty which must soon come to an end; and, to give point and poignancy to their sarcasms, our itinerant preachers were called "*circuit-riders*," as if to ride a circuit were their distinguishing badge, not caring to inform the people whether as preachers or itinerant physicians.

These reproaches were borne with as much patience as possible, and our ministers continued to deserve them more and more by persevering in their peculiar work, and by endeavoring to prove their falsity by a faithful exhibition of the true doctrines of their church, and also to refute the slanderous representations of their mode of life and manner of preaching, by the exemplariness of their conduct. To those who became intimately acquainted with them from personal intercourse, they commended themselves for the depth and uniformity of their piety, as well as by the soundness of their doctrine and the laboriousness of their lives. In all such a confidence was inspired in the strictness of their integrity, as well as in the wisdom of their plans of doing good to the souls and bodies of men.

But, as before said, these controversies and modes of

defence were confined chiefly to the pulpit, and to a republication of a few of Wesley's and Fletcher's doctrinal and practical tracts and sermons, the reading of which was confined mostly to our own societies and their immediate friends; we had no writers of note on this side the Atlantic, and no periodical through which we could speak to the public ear; for, as I have before remarked, after the discontinuance of the Arminian Magazine, in 1790—two volumes only having been published—with the exception of a few straggling pamphlets, which scarcely survived the day of their birth, our press was as silent as the grave in respect to uttering a sentiment from an American author, and the Magazine was not resumed until the year 1818, and even then, as its respected editor announced, with much fear and trembling for its success.

Yet, as the Methodists increased in number and respectability, and their influence upon the public mind was proportionately augmented, other denominations began to awake from their slumber, to look about them for other means than those heretofore used for offensive warfare, as well as to defend themselves against the inroads which Methodism was making upon their congregations, and the impression it produced upon the public mind. For these "circuit-riders" were no idle shepherds. They not only *rode* circuits, but they "went everywhere preaching the kingdom of God," breaking over parish lines, entering into every open door, and with a loud, distinct voice, proclaiming to all they could prevail on to hear them, that they must "fear God and give glory to his name." Hence the opposition to our distinctive doctrines and modes of procedure became more serious and systematical; our op-

ponents began to feel the necessity of meeting us in the field of argument with more fairness; and instead of drawing ridiculous caricatures for the amusement of themselves and their readers, to state our doctrines as we hold them. This, we say, became necessary, for the eyes of the public were becoming somewhat enlightened in respect to what Wesleyan Methodists really believed and taught, and were thence led to hear, and read, and compare for themselves. The consequence was, that the offensive features of Calvinism were becoming more and more repulsive, and the creed by which its nominal followers were distinguished underwent some modifications, better suited, as was thought, to the temper of the times. Thus, instead of ascribing the final destinies of mankind to an omnipotent decree, the subtle distinction was introduced between the *natural* and *moral* abilities of men, making the latter the only potent barrier to the sinner's salvation. This theory, which for some time was confined to comparatively few, seems to have been an improvement upon President Edwards's system *On the Will*, and was invented by Dr. Hopkins, of Newport, R. I., and thenceforth called, by way of distinction, *Hopkinsianism*. This, it was thought by many, would enable them to meet and obviate the objections which were brought against the doctrine of unconditional election and reprobation, by placing the criminality of all sinful actions in the perversity of the *human will*, called "moral inability," especially as they contended that the sinner possessed a "*natural ability*" to do all which God required. Hence the doctrine of eternal decrees, as taught by John Calvin, though still held in theory, was studiously kept out of sight by those who embraced these new views, and

the theory of "natural ability and moral inability" was substituted in its place.

This subtle theory, however, by no means answered the proposed end. The Methodists still insisted that this "natural ability," however potent, could never overcome the efficient operation of an immutable decree, which had fixed the destinies of all mankind before the worlds were made—nor would the moral ability or inability *alter* that which had been made *unalterable* by the eternal fiat of the Almighty.

These conflicting theories somewhat changed the points of controversy between the Calvinists and Arminians. While Wesley and Fletcher were compelled, from their position, to meet their antagonists on the old points of controversy which had been mooted in the Protestant world from the days of John Calvin, his system had now assumed, under the improving hands of some of his most distinguished followers, so many new traits, that new arguments of defence were called for by the advocates of universal atonement and conditional salvation. Under these circumstances, many, on both sides of these controverted points, thought it their duty to enter the field of theological discussion. This they did with all the ardor of new recruits. And among those who distinguished themselves in conducting this theological warfare, might be mentioned men who had grown gray in the cause of Christ, as well as others of younger years, whose youthful temperament may have betrayed them into a harshness of expression, on some occasions, incompatible with the meekness and soberness of the Christian minister—faults of human beings, for which the Christian system alone provides an adequate atonement and mode of forgiveness.

At length circumstances led the author of this History into a public debate with a Presbyterian minister, which was held in the town of Durham, N. Y., May 10, 1810. The discussion involved the "Five Points," so long mooted by Calvinists and Arminians, and some of the other subjects of dispute already indicated. Not long after, the pastor of the congregation in whose church the debate was conducted, the Rev. Ralph Williston, published a volume of sermons, in which he entered into a discussion of the topics which had been the subjects of controversy in the public debate, and concluded the whole with an examination into the character of "Satan's ministers," in which it was broadly insinuated that our ministers, on several accounts, might be classed under that denomination. As it was thought by many that these sermons gave a distorted view of some of our doctrines, and must exert an injurious influence upon our ministry, a reply was published in 1815, in six letters addressed to the author of the sermons, in which an attempt was made to rectify his mistakes, to refute his arguments in favor of the Calvinistic and Hopkinsian theory, and to vindicate the doctrines and ministry of the Methodist Episcopal Church. Some portions of these letters were severely animadverted upon by the Rev. Mr. Haskil, of Vermont, to which an answer was published in a small book, called "Predestination Examined." Soon after, Mr. Williston sent out a second volume, in reply to the "Errors of Hopkinsianism," the title of the book containing the letters addressed to that gentleman, called "A Vindication of some of the essential Doctrines of the Reformation." This attempt to identify the peculiarities of Hopkinsianism with the essential doctrines of the

reformers, called forth "The Reformer Reformed," the title being suggested by the impression, that if the Reformation carried with it errors of such a pernicious consequence, as it was believed must flow from the doctrine of an efficient operation of universal and immutable decrees, the Reformation itself needed reforming —a sentiment not retracted on more mature consideration.

It by no means becomes me to express an opinion of the character or results of this protracted discussion, though I may be allowed to indulge a hope that it had its use in bringing our doctrines more prominently before the public, in rectifying some erroneous impressions respecting our ministry and usages, and in awakening public attention to the precise points of difference between us and our Calvinistic brethren. The subject, however, has been thus introduced here, because these things belong properly to the history of the times, and also to show the position we occupied in the ecclesiastical affairs of the country, as well as the duties which seemed to devolve on us to defend, as far as we were able, our doctrines and usages from all unjust imputations. It will be found in the sequel that we were called upon to sustain an arduous conflict with our brethren of other denominations, as well as with some of our own household, who, for various reasons, "went out from us," in order to rescue our ministry from reproach, and our doctrines, government, and usages from the numerous objections which were preferred against them.

Another thing tended about this time to direct our attention to the general state of the religious affairs in our country. Allusion has already been made to the "Charitable Society for the Education of pious Young

Men for the Ministry of the Gospel," and of the commission which was sent to explore the western country, and to report the religious state of things in that portion of our republic.

To awaken public attention to the necessity and importance of sustaining this society, Dr. Lyman Beecher, in behalf of the society, issued an address to the churches, calling on them for pecuniary aid, to support and educate indigent pious young men for the ministry, assigning, among other reasons, the peculiar fitness of such young men, from their more hardy character and habits of life, to enter upon this rugged field of labor. To make the deeper and more powerful impression upon the Christian community in favor of the object proposed, the address went into a statistical account of the religious state of the several portions of our country, and concluded by a most rousing appeal to the sympathies and liberality of the people in behalf of the Education Society. In describing the moral and spiritual desolations of these United States, the address disclosed the astounding fact, that, in addition to those already in the services of the sanctuary, there were wanting "*five thousand* competent ministers," to supply the entire population of our country with the word and ordinances of the gospel.

At the announcement of this fact, the Christian community awoke as from a deep slumber. They began to look around them for the data on which this calculation was founded. On examination, it was ascertained that the address assumed the necessity of one minister to every *one thousand* souls—that, as there were at the time eight millions of inhabitants in the United States and territories, and as there were, says the

address, only *three thousand* educated ministers in the land, there remained five millions of the inhabitants destitute of a competent ministry. This was an alarming conclusion.

Among others who published strictures on this strange production, the late Rev. Freeborn Garrettson wrote a small pamphlet, in which he showed the effect which the statements set forth in the address must have upon other denominations. He, as well as others who examined the statistics of Dr. Beecher, concluded that he meant to exclude all other ministers than those of the Calvinistic order from being "competent" to the work in which they were engaged; for, on a very moderate calculation, there were even then more than three thousand ministers belonging to the Presbyterian, Dutch Reformed, and Congregational churches; and it is believed that among the Baptist, Lutheran, Protestant, and Methodist Episcopal Churches, without saying any thing of the minor sects, there were more than five thousand ministers, many of whom would by no means suffer from a comparison with their brethren of the other denominations; hence, allowing the accuracy of this calculation, there was at that very time more than one minister for every one thousand human souls; the irresistible conclusion therefore was, that the address excluded from the catalogue of competent ministers all except those who belonged to one or the other of the Calvinistic churches above named. And this conclusion is strengthened by the fact, that the address dwelt so emphatically upon the necessity of "an *educated* ministry" as being essential to the efficient discharge of its duties, as it is well known that most of the other churches, however highly they might appreciate human

learning, do not consider it an essential prerequisite to a gospel ministry.

Such a disclosure of opinions, so deeply implicating the character and competency of so many ministers, many of whom had furnished the most irrefutable evidence of their efficiency in spreading the doctrines of God our Saviour, taken in connection with the report from the commission sent to explore our western country, might well alarm the apprehensions of all concerned; and hence a deep tone of dissatisfaction was heard throughout the churches, and a general burst of indignation against the assumptions of the address was simultaneously expressed by the several denominations who felt that their ministry were proscribed by its unwarrantable conclusions. The zeal, too, with which the address urged its claims upon the churches more immediately interested in its objects, showed that a mighty effort was making to carry into practical effect its comprehensive plans. As an evidence of this take the following extract:—

"To produce such a combination and such an effort, the wretched state of our country must be made known. The information contained in this address may with propriety, it is believed, be communicated on the sabbath to all our worshiping assemblies, and the investigation commenced in it be continued, until a regular and minute account be given of the religious state of our land. The newspaper, the tract, and magazine must disclose to our slumbering countrymen their danger. The press must groan in the communication of our wretchedness; and from every pulpit in our land the trumpet must sound long and loud. The nation must be awakened to save itself by its own energies, or we are undone."

We have no right, nor have we any wish, to decide upon the character of men's motives, any farther than their words and actions proclaim it. And allowing that the end proposed by the gentlemen who wrote and sanctioned this address was purely the salvation of souls from sin, and the salvation of our country from its ruinous consequences, the means used were highly laudable, and the stirring language of the address, a fair sample of which is found in the preceding extract, was admirably calculated to arouse the slumbering energies of the church to a zealous activity in the cause of reform. Yet it could not but seem somewhat strange to us, that they should not have awakened to this all-important subject until just then—at a time too when other denominations, and particularly the Methodists, had been blessed with the most extensive revivals of religion which had been witnessed in any age or land since the apostolic days. This is fully attested by the preceding volume of this History. Were the authors of this address ignorant of these facts? We had reason to believe that it was a knowledge of them which aroused their dormant energies, and led them just then to put forth their strength to counteract the growing influence of Methodism. For it was to the western country chiefly, and in the southern states, that this society were about to direct their efforts to supply the lack of ministerial service. And it was in the west more especially that *our* ministry had been so abundantly blessed. It was here, where the inhabitants from the older states and from Europe were pouring in with unparalleled rapidity, that, through the agency of camp meetings, and a general itinerant ministry, Methodism had already wrought wonders, and was still

going forward, keeping pace with the extension of the settlements, and bowing the hearts of sinners to the yoke of Jesus Christ. Had we not, therefore, reason to suspect that our ministry especially were denounced as incompetent, and that the fear was the country would become deluged with the bitter waters issuing from the corrupt fountain of Methodism! Whether true or false, such was the impression, and therefore, in conjunction with others who felt themselves deeply implicated by the assumptions of this remarkable address, we felt ourselves authorized to enter our protest against its doctrines, and to furnish the people with an antidote to its injurious insinuations. This, as I have before said, was done by Mr. Garrettson; and the following extract from his pamphlet will show the successful manner in which he exposed and refuted the erroneous calculations of the address. Addressing himself directly to Dr. Beecher, he thus shows the fallacy of his arguments:—

"You have placed your church in Connecticut on the highest scale among the several states in the Union. You have given a short history of it, and have, in your way, prostrated the southern part of our country. Probably you are a native of Connecticut; I was born in Maryland; and as you have, among other southern states, undertaken to degrade the religious character of the people of this state, I am willing to compare them with those of your state. I am well acquainted with almost every part of both; and as you have fixed your eye on the Congregational Church in Connecticut, I shall fix mine on the Methodist Episcopal Church in Maryland.

"You say that you have upward of 200 congregations, averaging 50 members each, making about 10,000 church members. I have looked over our church records, and

find that we have in Maryland* more than 25,000 church members, who have the pure word of God preached, and the sacraments duly administered."

It was, moreover, the opinion of many, that the address had a political object in view. This opinion was founded on the following extract, taken in connection with the conclusion which seems to be warranted from the general tenor of the address, that ministers of other denominations were proscribed as being incompetent. After speaking of the defective character of the general government, on account of its not containing adequate provisions for its own permanency, the address adds:—

"A remedy must be applied to this vital defect of our national organization. But what shall that remedy be? There can be but one. The consolidation of the state governments would be a despotism. But the prevalence of pious, intelligent, enterprising ministers through the nation, at the ratio of one for a thousand, would establish schools, and academies, and colleges, and habits and institutions of homogeneous influence. These would produce a sameness of views, and feelings, and interests, which would lay the foundation of our empire on a rock. Religion is the central attraction which must supply the defi-

* Dr. Beecher had represented the state of Maryland as being in a most deplorable condition. After having said that Virginia, with a population of 974,622, needed 900 ministers in addition to the 60 it already had to make up the one for every 1,000 of the inhabitants, he says, "Of the state of Maryland we cannot speak particularly. But from general information on the subject, we have no reason to believe the supply any better than that of Virginia;" that is, as 60 to 900. He must therefore have considered either that the Methodists were not worthy to be included among Christian ministers and members of the church, or otherwise greatly depreciated the religious character of the state of Maryland.

ciency of political affinity and interest. Religion is the bond of charity, which in storms must undergird the ship."

We accord to the soundness of these sentiments, provided they apply to Christianity as a system of universal good-will to men, and as designed and calculated to connect the hearts of all together in one common brotherhood, and finally to produce, by its action on the heart and conduct, a conformity to its holy precepts. But the general contents and manifest tendency of the address seemed to forbid such a construction, and to place its authors in the position of strong sectarists, who were laboring to build up a particular denomination at the expense of all the rest. This "homogeneous influence"—this "sameness of views, and feelings, and interests," were to be produced by the multiplication of "educated and competent ministers," who should be trained up in the school of this society, who should receive their lessons of instruction from Andover, and thence go out clothed with authority to propagate Calvinism, whether under the form of the Old or New School Divinity, whether in the guise of Congregational or Presbyterian theology; while it appeared manifest that all others were proscribed as heterodox and incompetent, and therefore could not contribute to throw around the national ship, in time of a tempest, the strong cords of pure religion, and thus save the nation from a political wreck.

We do not indeed say that this was the real design of the authors of this address; but if it were not, it was most unhappily worded, and should have been either corrected or disavowed, neither of which, so far as is known to the present writer, has ever been done, although I believe that the inferences which were

drawn from it, and the general indignation it produced in a great portion of the religious community, caused its authors to withdraw it from circulation.*

Thus much I have thought it a duty to say in respect to this controversy, because of its immediate bearing on the interests of our Church, and its more remote tendency upon its future history. It certainly tended to keep alive the fire of contention between us and the Calvinistic churches, and thus to widen the breach already existing between the two great families, the Calvinists and Arminians.

There was another event of general interest which occurred this year, and which had a favorable bearing upon our affairs, particularly in the state of Connecticut. In this state the original charter, which was received from the king of England on the first settlement of the country, had been the only constitution the state had possessed up to the time of which we now speak. It is well known that in the early settlement of that colony, provision was made by law that no person

* Dr. Beecher, who wrote the address, in a conversation with the writer of this History, remarked, that he had been misunderstood, and therefore had suffered much abuse from the public press, on account of the sentiments set forth in the address. It was asked, "Why, then, do you not explain yourself, and set the public right?" The reply was, "I cannot do it without making matters worse." From this it was inferred that he found himself in a dilemma, from which he could not extricate himself without offending one party or the other. I think it, however, but justice to say, that he disavowed any intention of producing any other political influence than what should arise from a religious purification of the moral atmosphere, so that men should come to the polls under the restraints of Christian principles; and that by an *educated* ministry he did not mean a *collegiate*, but only a *theological* education.

should vote at an election, or hold a civil office, unless he were a member of the church. This severe and impolitic law was afterward so far relaxed as to allow those who joined the "half-way covenant," in order to obtain Christian baptism for their children, to be eligible to civil offices, and to exercise the right of suffrage. Still, however, the law was exclusive in its demands, making it essential, in order to possess civil rights, to be either in the "half-way covenant," that is, members of the Congregational *society*, or otherwise to become full members of that *church*. By these civil regulations the Congregationalists were established by law, and were supported by a regular tax, while other sects were held under civil disabilities, being obliged, in addition to supporting themselves, to contribute their quota for the maintenance of the established clergy, at the same time that they were disfranchised from the privileges of freemen, by an exclusion from all offices of trust and profit. Nor could the clergy of the Dissenters perform the rites of matrimony even for members of their own congregations.

These severe and unjust regulations were so far modified from time to time as to allow those who belonged to dissentient sects the privilege of depositing a certificate in the town clerk's office of their having separated themselves from the "standing order," and they were thereby exempted from paying ministerial tax for the maintenance of the established clergy. They were also entitled to hold offices in the state, and to vote at the elections.

Such was the general state of things in Connecticut, when some circumstances happened which resulted in the overthrow of this legal hierarchy, and placed all the

religious sects upon an equal standing, both in civil and religious affairs.

During the war of 1812–1815, the militia of that state were called out, by order of the general government, to defend the people against the apprehended depredations of the enemy. The authorities of the state, however, refused to let their militia serve under United States' officers, but they were marshalled under those appointed by the state. The consequence was, that the general government refused to pay the expense of the campaign. After the restoration of peace, the state of Connecticut petitioned Congress to refund the amount which the state had expended in paying for the services of the militia during the late war, a part of which was granted by the general government, and paid into the treasury of the state. The legislature of Connecticut, with a view to conciliate all parties, resolved that the money thus refunded should be divided among the several religious denominations, which was accordingly done; but, in the estimation of the Protestant and Methodist Episcopalians and Baptists, the division was so unequal, such an undue proportion being given to the Congregationalists, that they took offence, some of them refusing to receive what was awarded to them, and all united to protest against the proceedings as illiberal, unequal, and unjust. This led to a union of effort between the dissatisfied denominations against the standing order; and, seizing upon the occasion as an auspicious moment to assert their rights, they succeeded in calling a state convention, by which the old charter of Charles II. was abrogated, a bill of rights promulgated, and a new constitution framed and adopted, which abolished church taxes and exclusive privileges,

and put all sects upon an equality in respect to civil and religious rights; and thus they enfranchised the proscribed portion of the community, making all alike dependant on the voluntary principle for the support of the clergy and other incidents of divine worship.

This result was hailed as an auspicious period by the friends of equal rights, both in and out of the churches, as it did away the odious distinction between the privileged order, who had been so long established by law, and the various sects which had sprung up in the state, some of whom were nearly as numerous as were the Congregationalists themselves, and, when united with the others, formed a decided majority.

This was breaking the last link of legal tyranny in religious matters in our country—with the exception, perhaps, of some of its relics which are dangling upon the civil code of Massachusetts—by proclaiming to all the rights of conscience, according to the laws of nature, of God, and the fundamental principles of our national constitution.

Having noticed these matters, because they had and still have a bearing upon our history, I shall now proceed in the narration of the affairs of our Church in their regular order.

The death of Bishop Asbury, as related in the preceding chapter, left us with only one superintendent, Bishop M'Kendree, and he was in a very delicate state of health. He continued, however, to discharge his official duties, and was much supported in his labors by the good countenance of his brethren in the ministry and membership.

The number of Church members for 1816 shows that the increase was small, as the country had not yet

fully recovered from the shock it had received from the late war, nor was the spirit of revival and reformation in that holy and vigorous exercise, by which it had shown itself at some former periods. Indeed, a disputatious spirit, in respect to some points of church government, engrossed too much of the time and attention of many, it is to be feared, to the neglect of the "weightier matters of the law, judgment, justice, and the love of God."

Numbers in the Church.

	Whites.	Colored.	Total.	Preachers.
This year	171,931	42,304	214,235	695
Last year	167,978	43,187	211,165	704
Increase	3,953	Dec. 883	In. 3,070	Dec. 9

It will be perceived from the above that there was a decrease of nearly nine hundred colored members. This was owing to a defection among the colored people in the city of Philadelphia, by which upward of one thousand in that city withdrew from our Church and set up for themselves, with *Richard Allen*, a colored local preacher—an elder in the Methodist Episcopal Church—at their head.

We have already had occasion to notice the labors of the Methodist ministry in behalf of the colored population of our country, both free and enslaved. Many thousands had become members of the Church, and were in general orderly and exemplary in their conduct; and some of those who were free had acquired wealth and respectability in the community. Among these converted negroes a considerable number, possessing gifts for the edification of their brethren, had received

license to preach, and several had been ordained deacons, and a few to the office of local elders.

Among the latter was *Richard Allen*, of Philadelphia. By habits of industry and economy, though born a slave in one of the southern states, he had not only procured his freedom, but acquired considerable wealth, and, since he had exercised the office of a preacher and an elder, obtained great influence over his brethren in the Church. By his assistance, and the assistance of their white brethren, they had built them a decent house of worship, and were regularly organized into a Christian church, according to our disciplinary regulations, and were put under the pastoral oversight of a white elder, stationed by the bishop presiding in the Philadelphia conference.

Under this state of things all seemed to go on well and prosperously. Mutual affection and confidence between the white and colored congregations, not in that city only, but also in most of the populous cities and villages in the Union, promised the most happy results of their united endeavors to promote their temporal and spiritual welfare. This harmony, however, was, by some untoward circumstances, interrupted. Mutual distrust and dissatisfaction succeeded, until finally Allen, and those who had been brought under his influence, separated themselves from the Methodist Episcopal Church. This occurred in the month of April, 1816.

At the secession they organized themselves into an independent body, under the title of the "African Methodist Episcopal Church," adopting our doctrines as their standards, and, as far as their circumstances would seem to allow, our form of discipline for their govern-

ment. At their first General Conference, held in April of this year, Richard Allen was elected to the office of a bishop, and was consecrated by prayer and the imposition of the hands of five colored local elders, one of whom, Absalom Jones, was a priest of the Protestant Episcopal Church. Though the circumstances which led to this secession produced some exasperation of spirit on both sides, at the time, yet it is stated by one of their first ministers, that they have prospered considerably in various parts of the country. At their conference in 1828, one of their elders, *Morris Brown*, was elected and ordained a joint superintendent with Richard Allen; and after the death of the latter, in 1836, *Edward Watters* was set apart with the usual forms of consecration, as a joint superintendent with Mr. Brown.

Whether they are better or worse off than they would have been had they remained in connection with the Church and ministry to which they were indebted for their spiritual and ecclesiastical existence, is more than we have the means of knowing. Be this as it may, the secession created for the time considerable uneasiness among our colored congregations in New-York city and some other places, which resulted in their separation also, although they did not all arrange themselves under the banners of Allen. They adopted the itinerant mode of preaching, and have spread themselves in different parts of Pennsylvania, New-York, New-Jersey, Maryland, and Delaware states, though it is believed that their congregations, out of the city of Philadelphia, are generally small, and not very influential. There are also some in the western states, and a few in Upper Canada. The exact number belonging to this party I have not been able to ascertain.

In the more southern states, the "*Allenites*," as they were called, by way of distinction, could make no favorable impression, as their preachers were not recognized by the laws of the states, and the slave population who were members of our Church had the character of our white ministry pledged as a guarantee for their good behavior.

General Conference of 1816.

This conference assembled in the city of Baltimore, on the first day of May of this year, and was composed of the following delegates:—

New-York Conference.

Freeborn Garrettson,	Samuel Merwin,
William Phœbus,	Peter P. Sandford,
Nathan Bangs,	Henry Stead,
Ebenezer Washburn,	Aaron Hunt,
Eben Smith,	William Anson,
Nathan Emory,	Laban Clark,
Elijah Woolsey,	Thomas Ware,
Samuel Draper,	Daniel Ostrander.

New-England Conference.

George Pickering,	Philip Munger,
Joshua Soule,	Joseph A. Merrill,
Elijah Hedding,	Solomon Sias,
Oliver Beale,	Charles Virgin,
Martin Ruter,	Eleazar Wells,
Asa Kent,	David Kilborn.

Genesee Conference.

Isaac Puffer,	Dan Barnes,
George Gary,	Seth Mattison,
Abner Chase,	Chandley Lambert,
Henry Ryan,	Charles Giles,
George Harman,	William Case.

Ohio Conference.

James Quinn, Samuel Parker,
Charles Holliday, Isaac Quinn,
Marcus Lindsay, David Young,
Jacob Young, John Sale,
Benjamin Lakin.

Tennessee Conference.

Peter Cartwright, James Axley,
Samuel Sellers, Jesse Walker,
Thomas L. Douglass.

South Carolina Conference.

Lewis Myers, Anthony Senter,
Daniel Asbury, John B. Glenn,
Joseph Tarpley, James Norton,
William M. Kennedy, Solomon Bryan,
Thomas Mason, Henry Bass,
Hilliard Judge, Reuben Tucker,
Samuel Dunwody, Alexander Talley.

Virginia Conference.

Philip Bruce, John C. Ballew,
William Jean, Ethelbert Drake,
Thomas Burge, Thomas Moore,
Edward Cannon, Minton Thrift,
Cannellum H. Hines, Matthew M. Dance.

Baltimore Conference.

Nelson Reed, Thomas Burch,
Enoch George, William Ryland,
Joshua Wells, Asa Shin,
Henry Smith, Jacob Gruber,
Stephen G. Roszel, Hamilton Jefferson,
Alfred Griffith, Christopher Frye,
Andrew Hemphill, Beverly Waugh.

Philadelphia Conference.

Robert Roberts, George Woolley,

Lawrence McCombs,	Stephen Martindale,
Solomon Sharp,	Asa Smith,
Joseph Totten,	Henry Boehm,
John Walker,	John Emory,
Sylvester Hill,	William Bishop,

John Sharpley.

The first thing which arrested the attention of all, and which seemed to spread a melancholy gloom over the house, was the absence of our venerated senior bishop, whose death and character I have recorded in the preceding volume.

After making preparations for the removal of his remains from the place of their first sepulture, his valedictory address was read to the conference, which appeared to have been left in an unfinished state, containing merely the heads of what he would probably have drawn out at greater length, had his declining health permitted. It shows, however, the same intense and enlarged desire for the permanency and prosperity of the Church by which he had so long been characterized, expressed in his usually sententious style, and concluded with an earnest exhortation to the conference to hold fast the doctrines and discipline under the influence of which they had been hitherto bound together, blessed, and prospered.

After the conference was organized, by the appointment of a secretary, and attending to the usual preliminary business, Bishop M'Kendree, who, by the death of Bishop Asbury, was the only surviving superintendent, delivered to the conference an address—a copy of which I have not been able to find—on the general state of the work, and the necessity of adding strength to the episcopacy. He also made such suggestions as

he thought fit in respect to future movements for the general peace and prosperity of our extended work. This address, and Bishop Asbury's valedictory, were referred to appropriate committees, the reports of which will be noticed in due time.

The Rev. Messrs. Black and Bennett, of Nova Scotia, attended this conference as delegates from the British conference, in order to adjust, if possible, certain difficulties which had arisen in Canada, particularly in the lower province, out of what had taken place during the late war. As this sanguinary conflict had occasioned a temporary separation between us and the brethren in that country, the societies in Montreal and Quebec had petitioned the mission committee in London to supply them with preachers, and their petition had been granted and preachers sent. This occasioned some uneasiness in the minds of our preachers in that country, and led to unhappy collisions between the two bodies of Methodists, which resulted finally in the separation of the Methodists in those provinces from the jurisdiction of the Methodist Episcopal Church, and their union with the Wesleyan Methodists in England.

Some correspondence had taken place between our bishops and the Wesleyan Methodist conference, in relation to this unhappy affair; and at this General Conference the following letter was received from the missionary committee of London, and submitted to the conference, in connection with communications from the Rev. Messrs. Black and Bennett, in behalf of the British connection, and Rev. Messrs. Ryan and Case, in behalf of the brethren in Canada. The letter, which follows, it appears, was addressed to Bishop Asbury, in

answer to one they had received from him. It is as follows:—

"*New Chapel, City Road, London, Feb.* 7, 1816.

"VERY DEAR SIR:—It is by the particular request of the last British conference that we, as members of the missionary committee, address you, and our brethren in the United States, whom we very highly esteem as fellow-citizens of the saints, and fellow-laborers in the vineyard of our common Lord; most fervently wishing that peace, righteousness, and joy in the Holy Ghost may abound in you and by you, to the praise of God and the glory of his grace.

"On reading your last very kind and affectionate letter, we sympathized with you, knowing how much it must have affected your mind, after being favored with so much spiritual prosperity, to have to lament a 'decrease of members in your societies;' but we trust, since it hath pleased Divine Providence to cause the terrors of war to cease, and to restore the invaluable blessing of peace between the two countries, that by this time you hail the dawn of a more auspicious day, and see the returning glory of the Lord revealed, and the quickening power of the Spirit diffusing its reviving influence, and that the voice of joy and rejoicing is heard in the congregations of the righteous, Glory to God in the highest, peace upon earth, and good-will toward men. Our united prayer and supplication for you is, O Lord, we beseech, O Lord, we beseech, send now prosperity!

"It is with gratitude to the Lord of all that we can say, he is still extending his kingdom among us, by the instrumentality of the preached word; and his servants have had much consolation in their labors, by seeing sinners powerfully convinced of sin, penitents born of God, and believers sanctified by the Spirit. God has lately been

reviving his work in various places, particularly in the city of Bristol, at Salisbury, &c.: in the former place several hundreds have been brought to the knowledge of God their Saviour. We can assure you we love this 'good, old-fashioned religion,' of a deep conviction for sin, a clear sense of justification by faith, and entire sanctification of the soul from all moral pollution, as well, if not better than ever. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, and does even now bless us, with these spiritual blessings in heavenly places in Christ Jesus: and we ever pray with increasing desire, 'Thy kingdom come.' Our blessed Lord has greatly favored us with success in our missionary efforts, particularly in our new stations in the eastern world, Ceylon, &c., though this has been attended with its afflictive circumstances. Since the death of our venerable, highly esteemed, and much lamented friend and brother, Dr. Coke, our beloved brother Ault has been removed from a sphere of useful labor to his great reward. The other brethren are still preserved in their useful labors. A Buddhist priest of considerable learning has been converted to Christianity, and is now engaged in translating the Scriptures into two of the native languages. Several Moormen or Mohammedans have also received the truth, and are becoming useful preachers of the word of life; and thousands of the poor heathen flock to hear the joyful tidings of the gospel. Our missionaries have begun to build a large chapel, house, school, printing-office, &c., at Columbo, and have received the liberal support of the inhabitants. These buildings are to cost seven thousand dollars, six thousand of which have been already subscribed by the inhabitants. We have lately sent five more missionaries to that quarter of the globe, and one more is shortly to sail for Bombay. Thus the Lord is enlarging his kingdom, 'even from the rivers to the ends of the earth.'

"We rejoice in the ardent Christian affection you express toward your brethren in this country; and be assured they entertain the same lively feelings and sentiments of brotherly love toward you and your fellow-laborers in the Lord; and should we be favored with a visit from you or them, it would give us inexpressible pleasure to give you the right hand of fellowship, and every expression of our sincere Christian regard.

"To preserve a mutual good understanding, and the unity of the Spirit, and, as far as possible, a co-operation in promoting the good work of the Lord, we feel it our duty to state to you a subject of local difference, which to us has been painful, and which we feel a delicacy in stating, but to which we are compelled from the necessity of the case, that the word of the Lord be not hindered. In consequence of application being made to the British conference from the society at Montreal, a missionary was sent to that place, and received as the messenger of the gospel of peace; but we are sorry to learn that some misunderstanding has taken place between brothers Strong and Williams, our missionaries, and brother Ryan, your presiding elder for Lower Canada. From the former we have received a statement of their proceedings, and from the latter a letter of complaint. We have also received a letter from brother Bennett, the chairman of the Nova Scotia district, who has visited Montreal, &c., and reported to us his proceedings. Upon a review of the whole, and from the most serious and deliberate consideration, we are led to conclude that, considering the relative situation of the inhabitants of Montreal and of Canada to this country, and particularly as a principal part of the people appear to be in favor of our missionaries, it would be for their peace and comfort, and the furtherance of the gospel, for our brethren to occupy those stations, especially the former, and to which we conceive we have a claim, as a consider-

able part of the money for building the chapel and house was raised in this country. We trust our American brethren will see the propriety of complying with our wishes with respect to those places; not to mention their political relation to this country, which, however, is not of little importance, for we are conscious that their general habits and prejudices are in favor of English preachers, being more congenial to their views and feelings, which should certainly be consulted, and will tend to facilitate the success of the gospel, and their spiritual prosperity. As your and our object is mutually to diffuse the knowledge of Him whose kingdom is not of this world, and by every possible means to promote the immortal interests of men, let us not contend—we have one Master, even Christ—but give place to each other, that the word of the Lord may have free course, run, and be glorified. We cannot but hope, that from the contiguity of the labors of the brethren belonging to the two conferences, the spirit of unity and love will be promoted, and by this measure a more perfect reciprocal intercourse established. As you have kindly invited our esteemed brethren, Messrs. Black and Bennett, to take a seat in your conference, we have directed them to pay you a visit at Baltimore for this purpose, and to amicably arrange and settle this business, whom we trust you will receive as our representatives and as brethren.

"Praying that our mutual love may abound yet more and more, and that we may ever enjoy and rejoice in each other's prosperity, till the whole earth is filled with the glory of God, we remain your truly affectionate brethren in Christ Jesus.

(Signed for and in behalf of the committee.)

"James Wood, *Treasurer*,
Joseph Benson,
3 James Buckley, *Secretary*."

This letter, together with the written and verbal communications from the brethren above mentioned, was referred to a committee, and the following report, which was concurred in by the conference, will show the result of their labors :—

"The committee appointed by the General Conference to confer with Messrs. Black and Bennett, delegates appointed by the London Methodist Missionary Society to represent the British connection to this conference, and, if possible, to make an amicable adjustment of certain dif ferences between our Church and the British connection, relative to Upper and Lower Canada, beg leave to submit the following report, viz. :—

"1. Your committee have had several friendly interviews with the above-mentioned delegates on those subjects, and they are happy to state that there appears to be an earnest desire to have all existing difficulties terminated to the peace and mutual satisfaction of both parties, and to perpetuate the Christian union and good understanding which have hitherto existed.

"2. It appears from written communications, as well as from verbal testimony, that unhappy dissensions have taken place in Montreal between certain missionaries sent (at the request of a few official members of the society in that place, in time of the last war) by the London Missionary Society, and some American preachers, which have terminated in the division of that society.

"3. Although the late hostilities between the two countries separated, for some time, those provinces from the immediate superintendency of the Methodist Episcopal Church in America, yet all the circuits (except Quebec) were as regularly supplied as circumstances would admit of with American preachers.

"4. It furthermore appears, from written and verbal

communications, that it is the desire of the great majority of the people in Upper and Lower Canada to be supplied, as heretofore, with preachers from the United States.

"5. In the two provinces there are twelve circuits and one station, (Montreal,) which have eleven meeting-houses, which have been hitherto supplied by American preachers.

"These things being duly considered, together with the contiguity of those provinces to the western and northern parts of the United States, your committee respectfully submit the following resolutions:

"Resolved by the delegates of the Annual Conference of the Methodist Episcopal Church, in General Conference assembled,

"1. That we cannot, consistently with our duty to the societies of our charge in the Canadas, give up any part of them, or any of our chapels in those provinces, to the superintendence of the British connection.

"2. That a respectful letter be addressed to the London Methodist Missionary Society, explaining the reasons for the above resolution."

A letter was accordingly addressed to the missionary committee of London, explanatory of the reasons which led to the conclusions stated in the above report, and requesting that the preachers of each connection might be permitted to occupy in peace their respective fields of labor; but, whatever might have been the pacific disposition of the two bodies of Methodists in Great Britain and the United States, and however sincere and ardent their desire for mutual good understanding and brotherly affection, there were local feelings existing in the societies in some places, particularly in Montreal and Kingston, which could not be so easily satisfied; hence the society in the former place remained in a divided state, one party being supplied from England,

and the other from the United States: and thus Judah continued to vex Ephraim, until, after a lapse of some years, an amicable arrangement was made between the British and American connection. It was beyond all controversy that the present state of the work required an additional number of bishops. Accordingly the committee on the episcopacy reported as follows in reference to this subject, which was concurred in by the conference:

"1. It is the opinion of your committee that the state of the superintendency, in consequence of the ever to be lamented death of our venerable father, Bishop Asbury, and the impaired state of the health of Bishop M'Kendree, and the increasing extent of the work, is such as to require immediate and adequate strengthening;" and hence they recommended that "two additional bishops be elected and consecrated." On May 14, *Enoch George* and *Robert Richford Roberts* were elected by ballot, the former having fifty-seven and the latter fifty-five votes out of one hundred and six that were cast. They were accordingly consecrated in due form, and, after the adjournment of conference, entered upon their peculiar work with zeal and energy.

The effect of the numerous locations on the ministry, and the want of more efficient means for its intellectual improvement, induced this conference to appoint a committee to take these subjects into consideration, and, if practicable, provide an adequate remedy. And as the report of this committee, and the action of the conference thereon, had a very important bearing upon these interests, the report, as it was adopted by the conference, is given entire.

"The committee of *ways and means*, appointed to provide a more ample support of the ministry among us, to prevent

locations, and the admission of improper persons into the itinerancy, have taken the subjects committed to them under serious consideration. They have found, with serious concern and deep regret, that, in the present state of things, there exist many evils, which threaten to undermine that system of itinerating preaching which, under the blessing of God, has been so successful in spreading the gospel of Jesus Christ.

"1. The small pittance allowed to our preachers, and, in many places, the inefficient means used to insure even that, we conceive to be one reason why so many of our useful ministers are induced to locate. Groaning under the pressure of poverty now, and looking forward to a superannuated state, without adequate means afforded them for a comfortable support in the decline of life, they sink under the melancholy prospect, and reluctantly retire from the field, that they may provide a morsel of bread for themselves, their wives, and children.

"2. The many locations, from these and other causes, have a manifest tendency to weaken and embarrass the itinerancy, by obliging us to fill up the vacancies with persons not competent to the work assigned them, and to commit the administration, in some of its important branches, to the hands of young and inexperienced men.

"3. To the same causes we may attribute the many partial locations, that is, families of traveling preachers which are immovably fixed. Their scanty allowance furnishes an excuse (whether justifiable or not, your committee presume not to determine) for combining farming, mercantile business, &c., with the ministration of God's word. This practice, in the opinion of your committee, exceedingly embarrasses the general superintendency, in the frequent changes which, in the discharge of its duty, are unavoidable. In consequence of this, either those whose families are thus located must be subject to distant

removals from their families, or others must be exposed to the inconvenience of frequent and distant removals, to make way for those who are in this partially located state.

"4. We perceive a manifest defect among us, occasioned in some measure by the multiplicity of locations, in regard to ministerial qualifications. Although a collegiate education is not, by your committee, deemed essential to a gospel ministry, yet it appears absolutely necessary for every minister of the gospel to study to show himself approved unto God, a workman that needeth not to be ashamed. Every one, therefore, who would be useful as a minister in the Church, should, to a sincere piety and laudable zeal for the salvation of souls, add an ardent desire for useful knowledge;—he should strive by every lawful means to imbue his mind with every science which is intimately connected with the doctrine of salvation by Jesus Christ, and which will enable him to understand and illustrate the sacred Scriptures. But the early departure of many from the work of the ministry among us, of those whose piety, zeal, talent, and mental improvement justified the expectation of their extensive usefulness in the Church, and the manifest indifference of some who remain with us to this important branch of ministerial duty, thus stripping the Church of some of its brightest ornaments, not only exposes her nakedness, but loudly calls for the prompt and vigorous interference of the General Conference. To obviate these evils, and to secure to the Church a succession of holy, zealous, and useful ministers, becomes at this time, in the humble opinion of your committee, the imperious duty of this conference. To accomplish these very desirable objects, your committee beg leave to recommend the following resolutions, viz.:—

"Resolved, 1. That it shall be the duty of the presiding elders and preachers to use their influence to carry the rule of Discipline relating to building and renting houses

for accommodation of preachers and families into effect. In order to this, each quarterly meeting conference shall appoint a committee, (unless other measures have been adopted,) who, with the aid and advice of the preachers and presiding elder, shall devise such means as may seem fit to raise moneys for that purpose. And we furthermore recommend to each annual conference to make special inquiry of its members respecting this part of their duty.

"2. That those preachers who refuse to occupy the houses which may be provided for them on the stations and circuits where they are from time to time appointed, shall be allowed nothing for house-rent, nor receive any thing more than their simple quarterage for themselves, wives, and children, and their traveling expenses. Nevertheless, this rule shall not apply to those preachers whose families are either established within the bounds of their circuits or stations, or are so situated that, in the judgment of the stewards, or the above-mentioned committee, it is not necessary for the benefit of the circuit to remove them.

"3. That that part of the Discipline which relates to the temporal economy of our Church be so altered as to make the annual allowance of preachers one hundred dollars, and that of their wives and widows one hundred dollars.

"4. That there be a committee appointed by the quarterly meeting conference of every circuit and station, consisting of members of the Methodist Episcopal Church, whose duty it shall be to make an estimate of the amount necessary to furnish fuel and table expenses of the family or families of the preachers stationed with them, and that the stewards shall provide, by such means as they shall devise, to meet such expenses, in money or otherwise;—provided that the quarterly allowance of the preachers shall first be paid by the stewards.

"5. That there be a meeting in every district of one

steward from each station and circuit, to be selected from among the stewards by the quarterly conference, whose duty it shall be, by and with the advice of the presiding elders who shall preside in such meeting, to take into consideration the general state of the district in regard to temporalities, and to furnish a house and provision for the presiding elders' families, in conformity to the first and fourth resolutions of this report.

"In order more effectually to provide for the distressed traveling, superannuated, and supernumerary preachers, their wives, widows, and children, your committee earnestly recommend,

"6. That each annual conference, in such way and manner as they may think proper, raise a fund for these purposes, according to the 6th article of the 5th section of the temporal economy of our Church.

"Thinking the Discipline sufficiently explicit on those points which relate to the Christian experience, practice, &c., of preachers, your committee deem it needless to add any thing on these subjects. But they beg leave to recommend,

"7. That it be the duty of the bishop or bishops, or a committee which they may appoint in each annual conference, to point out a course of reading and study proper to be pursued by candidates for the ministry; and the presiding elders, whenever a person is presented as a candidate for the ministry, shall direct him to those studies which have been thus recommended. And before any such candidate shall be received into full connection, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration."

The adoption of this report, it is believed, had a salutary influence upon the ministry and membership, by

exciting a spirit of liberality, and leading to a more vigorous action in respect to acquiring a greater amount of ministerial qualification.

From that time forth a regular course of study has been prescribed by the bishops for those on trial in the annual conferences, to which the candidates must attend, and give satisfactory evidence of their attainments, especially in theological science, before they can be admitted into full membership as itinerant ministers. Though the course of study at first was very limited in some of the conferences, and the examinations comparatively superficial, it has been gradually enlarged and improved, so much so as to require a great compass of knowledge to be able to pass an approved examination. Still there is much wanting to give that thorough training which is most desirable for the full and profitable development of the mental powers, and their energetic application in the field of usefulness.

A committee of *safety* was also appointed, who reported that doctrines in some instances adverse to the standards of our Church were insinuating themselves among us—that the building churches with pews to rent or sell was gaining an ascendency in some places, and that the rules on dress and the manner of ministerial support were but negligently enforced: whereupon the following resolutions were adopted:—

"1. Resolved by the delegates of the annual conferences in General Conference assembled, That the General Conference do earnestly recommend the superintendents to make the most careful inquiry in all the annual conferences, in order to ascertain whether any doctrines are embraced or preached contrary to our established Articles

of Faith; and to use their influence to prevent the existence and circulation of all such doctrines.

"2. Resolved, &c., That it be specially recommended to all the presiding elders and stationed and circuit preachers to take particular care that all our houses of worship be secured on the principles of our deed of settlement, in the form of Discipline.

"3. Resolved, &c., That the manner of building houses of religious worship with pews is contrary to the rules of our economy, and inconsistent with the interests of our societies.

"4. Resolved, &c., That it is the opinion of this conference that the practice of assessing and *collecting taxes* by civil law for the support of the ministers of the gospel is contrary to the temporal economy of our Church, and inconsistent with apostolic example; that it goes to impede the progress of experimental religion and destroy the itinerant plan. And the superintendents with all the annual conferences are hereby desired to take such measures as in their judgment will most effectually cure such an evil.

"5. Resolved, &c., That the superintendents, together with all the presiding elders and assistant preachers, be, and hereby are, earnestly requested to carry into effect, in their several charges, our rules on *dress*, *family worship* love-feasts, class and society meetings.

"6. Resolved, &c., That no preacher having the charge of a circuit shall be allowed to divide or in any way to lessen the circuit, without the consent and advice of the presiding elder.

"7. Resolved, &c., That it be, and hereby is, recommended to the bishops and presiding elders, in the general and particular oversight of their charges, to guard against such divisions and reductions of districts and circuits, as in their judgment may be inconsistent with the temporal

and spiritual interests of our societies, and the preservation of the energies of our itinerant system."

No part of this report was incorporated in the Discipline, but it was ordered that it should be recorded on the journals of the several annual conferences, and, so far as relates to the building of churches with slips to rent or sell, it has remained a dead letter in many parts of our work. The practice of renting pews at that time was limited to a few places, but it has since extended more and more through the eastern and some of the more northern conferences, the people pleading the necessity of the case for a departure in this respect from the primitive usage of Methodism.

It may be regretted that the state of society requires us to relinquish the mode of building churches with free seats; but as it is not pretended to be in itself sinful to rent or sell the seats, the expediency of the measure must be determined by the probable utility in any given place of resorting to this method of providing houses of worship. And when the question is put, "Shall we have such a house or none?" as is the case in many parts of our country, it is believed that hesitancy should be at an end, and that we should be guilty of a dereliction of duty were we to refuse to avail ourselves of this means to provide houses in which we may preach the gospel to sinners.

It is, however, admitted, that houses with free seats, when they can be built and paid for, and the people induced to occupy them, are to be preferred; but if otherwise, it appears like an inexcusable pertinacity in so cleaving to a usage not expressly enjoined in Scripture, as to refuse to preach the gospel and administer

the ordinances in a house of worship merely because the seats are rented.

Sundry memorials from local preachers were presented to this General Conference, praying for an enlargement of their privileges: 1. To have a representation in the councils of the Church: 2. Be permitted a share in the administration of the discipline; and, 3. To stipulate with the people who might wish for their services for a certain amount of salary. The committee appointed to take these memorials into consideration reported as follows:—

"Your committee are of opinion that the first request is inconsistent with the constitution of the General Conference;—that the second is inexpedient;—that as to the third, provision is already made for the relief of local preachers in certain cases, and it is the opinion of the committee that this General Conference ought not to make any further provision, except as is hereinafter recommended.

"From an attentive inquiry into the state of the local preachers in all parts of our vast continent, we are happy to be able to say, that the great body of that very respectable and useful class of our brethren are, in our judgment, the firm friends and supporters of our doctrines, discipline, and Church government; and that by far the greater part of them would be much grieved at any radical changes in our present regulations. But upon examining those parts of our Discipline which respect local preachers, your committee beg leave to recommend the following amendments."

On this recommendation the section relating to local preachers was so altered as to read as follows:—

"Before any person shall be licensed to preach as a

local preacher among us, he shall bring a recommendation from the society or class of which he is a member, and be personally examined before the quarterly meeting conference by the presiding elder, or, in his absence, by the preacher having the charge, touching his acquaintance with the doctrines of our Church, to which he shall declare his assent, together with his gifts and grace for preaching; and if he be approved by the quarterly meeting conference in these respects, and they believe he will be generally acceptable and useful as a preacher, he shall then receive a license, signed by the presiding elder, or, in his absence, by the preacher having charge, which license it shall be the duty of such local preacher to have annually renewed."

After a few other verbal alterations, the section provided as follows:—

"Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge of the circuit, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in another place."

The following item respecting the manner in which exhorters should receive authority to exercise their gifts was ordered to be inserted in the Discipline, and was so done accordingly. The preacher in charge, among other duties, was to have authority

"To license such persons as he may judge proper to officiate as exhorters in the Church, provided no person shall be licensed without the consent of a leaders' meeting, or of the class of which he is a member, where no leaders' meeting is held; and the exhorters so authorized shall be subject to the annual examination of character in the quarterly meeting conference, and have their license

annually renewed by the presiding elder, or the preacher having the charge, if approved of by the quarterly meeting conference."

That part of the Discipline which relates to circuit stewards was so amended as to make them responsible to the quarterly meeting conference "for the faithful performance of their duties."

Hitherto it had been the duty of an annual conference, if it had any surplus money on hand after paying its own claimants, to send it to the next conference. This regulation was so altered at this conference as to make it the duty of the annual conference to "send such surplus forward to that conference they judge to be most necessitous."

As the two bishops who had been elected and consecrated at this conference were men of families, and as no provision had been made in the Discipline for the support of such families, it was ordered that the "book agents, in conjunction with the book committee in New-York, be authorized to estimate the sum to defray the necessary expenses of the bishops' families, for which they shall be authorized to draw on the editor and general book steward."

Joshua Soule and Thomas Mason were elected book agents, and the conference renewed the order for the publication of the Methodist Magazine, in monthly numbers of forty octavo pages each, and required each annual conference to appoint a committee of three to receive and forward communications, and otherwise to furnish materials for the work. The Magazine, however, was not commenced till 1818, and the appointment of these committees answered no valuable purpose, as but little aid was afforded by them to the editors.

These include all the acts of this conference worthy of public record, or which went to affect the general administration. On the 24th of May the business closed by adjournment, to meet again in the city of Baltimore, May 1, 1820.

CHAPTER IV.

From the Close of the General Conference of 1816 to the Commencement of the General Conference of 1820.

1817. THERE were, by an act of the foregoing General Conference, two new conferences, namely, Mississippi and Missouri, added to the number, making in all eleven annual conferences to be attended by the three bishops. Though some had contended that it would be most convenient to divide the episcopal supervision so as to apportion a specified district of country to each bishop, yet the majority thought it most advisable to leave these things to be regulated by the bishops themselves, as they might judge most convenient for an efficient oversight of the whole work; and they concluded that this object could be accomplished most easily and energetically by an interchange of labors, so that each bishop should visit all the conferences at least once in the four years. This, it was contended, would best answer the character of a general itinerating superintendency, prevent local interests and jealousies from springing up, and tend most effectually to preserve that homogeneousness of character and reciprocity of brotherly feeling by which Methodism had been and

should be ever distinguished. The bishops accordingly commenced their labors on this plan, and, as far as health and other existing circumstances would allow, steadily pursued it until the close of their quadrennial term.

The "Tract Society of the Methodist Episcopal Church" was formed this year, by some members of our Church, with a view to furnish the poorer class of the community with religious reading. It is true that a small society, managed by a few pious and benevolent females, had been formed a short time previously, but its operations were extremely limited. The society now formed took a wider range, and commenced publishing its tracts and distributing them with spirit and energy. It has gone on from that time to the present, increasing the number and variety of its tracts, and enlarging the sphere of its operations; and has done much good by diffusing abroad the truths of the gospel, by issuing doctrinal, experimental, and practical illustrations of the Holy Scriptures.

This method of scattering among the great mass of the people, in the cheapest possible form, and in a small compass, religious knowledge, was begun by Mr. Wesley at an early period of his ministry, and was one of the means to which he resorted to effect the reformation and salvation of the world. Under date of Dec. 18, 1745, he says: "We had within a short time given away some thousands of little tracts among the common people. And it pleased God hereby to provoke others to jealousy. Insomuch that the lord mayor had ordered a large quantity of papers, dissuading from cursing and swearing, to be printed and distributed to the train-band. And this day *An Earnest Appeal to Repent-*

ance was given at every church door, in or near London, to every person who came out; and one left at the house of every householder who was absent from church. I doubt not but God gave a blessing therewith." Here was an example for the distribution of tracts long before any tract society existed either in Great Britain or America; and Mr. Wesley continued the practice from that time forward with unexampled diligence, furnishing those who were willing to aid him in this good method of "sowing the seed of the kingdom" with short and pithy tracts, such as "A Word to the Drunkard," "A Word to the Swearer," to the "Smuggler," to the "Sabbath-breaker," &c., &c., for gratuitous distribution.

This method, so admirably adapted to bring religious instruction within the reach of all classes of men, but more especially the poor, and those who have little time and less inclination to read, was afterward adopted by Miss *Hannah More*, by which she contributed much to check the progress of infidelity, which about that time threatened to deluge the land. Following these examples, others had resorted to the same means for diffusing religious truth more effectually among the people, both in Europe and America. And, as we have before seen, Bishop Asbury had done much by his individual exertions in the same way. From a knowledge of the good effects resulting from this practice at the time of which we now speak, a combination of effort was made by forming the Tract Society of the Methodist Episcopal Church, which has resulted most beneficially to the best interests of mankind. After a few years of experiment, the whole concern, by an amicable arrangement, was transferred to the book agency,

and thenceforward it has been conducted as a part and parcel of that establishment.

The records within my reach do not enable me to notice any particular enlargement of the work in the new countries, nor special revivals in other places. There was, however, a gradual increase in many places, and an extension of the circuits in others, as may be seen by an inspection of the numbers in Church fellowship.

Fifty-two preachers located this year, fourteen were returned supernumerary, thirty-eight superannuated, two had been expelled, one withdrawn, and five had died.

Among those who had entered their rest the past year was the *Rev. Jesse Lee.* He was born in Prince George's county, in the state of Virginia, in 1758. His parents were respectable, and they gave him that sort of education which it was common in those days to bestow on boys not destined for any learned profession. In the fifteenth year of his age he was happily brought to the knowledge of the truth, and made a partaker of the pardoning mercy of God. In the year 1783, one year before the organization of our Church, he entered the traveling ministry, and continued in it with great zeal and much success till his death, which happened on the 12th of August, 1816.

As the preceding pages of this History have recorded much respecting his early labors in the cause of Christ, particularly in New England, it is not necessary to recapitulate them in this place. The last station he filled was Annapolis, the metropolis of Maryland. While here he attended a camp meeting near Hillsborough, on the Eastern Shore of Maryland, where he preached twice with great acceptance and power; and in the

evening of the day on which he preached his last sermon he was seized with a chill and fever, from which he never recovered. During this time he frequently expressed himself in terms of unshaken confidence in his God, and on one occasion shouted aloud, "Glory! Glory! Glory! Hallelujah! Jesus reigns!"

On the same evening he spoke for nearly twenty minutes with great deliberation, requesting, among other things, that a letter should be written to his brother, to let him know that he died happy in the Lord, and also that he was fully satisfied with the kind treatment he had received from brother Sellers, at whose house he died.

It seems that there had existed between Jesse Lee and Bishop M'Kendree some difficulty, by which a degree of alienation of affection had taken place, much to the grief of their mutual friends. Before, however, the former closed his eyes in death, he said to a friend of both, "Give my respects to Bishop M'Kendree, and tell him that I die in love with all the preachers; that I love him, and that he lives in my heart." With these sentiments of brotherly love in his heart, and a consciousness of the peace of God overflowing his soul, this veteran of the cross and minister of Christ fell asleep in Jesus, at about half past seven o'clock in the evening of the twelfth of September, 1816, aged fifty-eight years, having been in the itinerant ministry about thirty-three years.

When Jesse Lee joined the Methodists they were few in number, much despised and persecuted, and had therefore to contend with many sorts of opposition. Yet in the midst of these things he boldly espoused the cause, and early displayed that independence of mind

for which he was ever afterward characterized. That same love of Christ which was shed abroad in his heart by the Holy Spirit at his conversion, impelled him forward in the path of duty as a minister of Jesus Christ, and enabled him to bear up under the various sorts of reproach which were usually cast upon Methodist preachers in those days, and to persevere through all in the discharge of his high duties as an ambassador of God.

We do not, indeed, rank him among ministers of the most eminent talents as a preacher. His education was limited, his reading confined to a small circle of authors, and his mind was left principally to its own resources in handling the subjects which came up for investigation. Yet his talents were respectable, and his burning zeal in the cause of Christ compensated, in some measure at least, for the lack of those expanded views which might have been acquired by a more extended and critical knowledge of literature and science. But being possessed of strong common sense, of a ready wit, and sound understanding, and being brought, by his extensive travels, into contact with various classes of men, of different views and habits, he treasured up from his daily experience and observation much useful knowledge, of which he could avail himself in time of need, in defense of the truths he preached, and the plans of procedure he had adopted. This also gave him a deep insight into the human character, and qualified him to adapt himself with admirable facility to the variety of exigences which arose before him.

His preaching was chiefly of an experimental and practical character; and had he not sometimes lowered the dignity of the pulpit by facetious sayings, more

calculated to "court a grin, or woo a smile," than they were to inspire respect "for that holy place, the pulpit," he might be more safely held up for the imitation of others. Though we by no means condemn an innocent sally of wit, nor that satire which dresses up vice and folly in their own native deformity, yet, whenever either of these is so far indulged as to leave the mind barren, or to divert the soul from the spirit of devotion, it evinces the necessity of laying a restraint upon this witty disposition of the mind, and of making it bow to the more sober dictates of manly truth and logical argument.

It has also been objected to Mr. Lee, that he evinced an ambitious mind; and his disappointment at not being elected a bishop at the time Richard Whatcoat was chosen to that office has been adduced as an evidence that he was ambitious of office. That he had reason to expect such an appointment must be granted. That Bishop Asbury had designated him, at one time, as a proper person for that office, is equally manifest. And hence, that he suffered some degree of mortification at his non-election, it is reasonable to suppose; and that this might have created some uneasiness in his mind, and have biased his judgment and feelings toward those who were preferred before him, is not at all unlikely. But these things by no means prove the existence of an unholy ambition, or an improper thirst for human fame. A man may be very improperly deprived of his rights by the unjust imputations of others, by intrigue, jealousy, and a mean compliance with the dictates of the spirit of rivalry. Without, however, pretending to decide whether or not Jesse Lee should have been elected to the office of a bishop, he may have

thought himself justly entitled to that distinction, and hence, from a simple desire to be more extensively useful, he might have desired it without subjecting himself to the charge of indulging in a criminal ambition. That he was ambitious to do good on the most extensive scale is manifest from the whole tenor of his conduct, from the sacrifices he made in the cause of Christ, and the manner in which he employed his time and talents.

But whatever defects the keen eye of criticism may have discovered in his character or conduct, they must be ranked among those venial faults which are common to human beings—defects of the head, not of the heart; of education, and not from moral or intellectual obliquity. The integrity of his heart, the uprightness of his deportment, and his indefatigable labors in the best of all causes, effectually shield him from all imputations of moral delinquency, and place him high on the pedestal of honor among his brethren of that age of Methodism.

He, indeed, opened the way for the introduction of Methodism in many new places, in doing which he had to contend with a variety of difficulties of a peculiar character; and the firm and prudent manner in which he encountered and overcame those difficulties evinced at once his moral courage, the purity of his motives, and the strength of his understanding. In New-England especially, where the people were generally well instructed on religious subjects, and where he frequently came in contact with ministers of other denominations whose doctrinal views differed, in some important points, from his own, he was called upon to exercise all his ingenuity and patience in defending himself against his assailants, and in planting the standard of Method-

ism in that land of the pilgrims. And this was one of the best schools in which a minister could be educated. Coming in collision with error in all its various hues, with folly and vice in all the shapes they generally assume, whether in open profanity, or of a secret, disguised infidelity, hypocrisy, and "cunning craftiness," a minister must be armed at all points to be able effectually to ward off the attacks of his opponents, to unmask the hypocrite, to detect the sophistry of infidelity, and to establish the truth upon a firm foundation. Yet this was the work which Jesse Lee, and others engaged with him in that day, had to perform. He stood alone against a host. He manfully fought the battles of the Lord, and came off "more than a conqueror." Hence his name is remembered with gratitude and veneration by the men of that generation, who bore witness to his self-denying zeal and persevering efforts to do them good.

His preaching was not distinguished by profound depth of thought, by a regular chain of argumentation, or by any sudden flights of oratory, but by a gentle flow of language, by apposite appeals to Scripture, by apt illustrations from experience and observation, and often by anecdotes which he had treasured up from his extensive travels and social intercourse with mankind. He generally addressed himself to the *heart*, and sought to effect a reformation there, knowing full well that a reformation of life would necessarily follow: and he won the affections of the sinner to Jesus Christ by the power of truth addressed to him in the persuasive language of the gospel, rather than by awakening his fears by the terrors of the law.

There was an engaging variety in his sermons.

Having surveyed, as far as he was able, the whole field of theological truth, he was qualified to present it in all its various aspects, without tiring the hearer with a dull monotony of the same thing over and over again. As a writer, Jesse Lee is more distinguished for his industry in collating and his fidelity in recording facts, than he is for the chasteness and elegance of his style. There is, however, a pleasing simplicity in the plain and unvarnished manner in which his history is composed, far more to be commended than that labored and pompous style of writing with which some authors endeavor to decorate their pages. Jesse Lee was the first historian of American Methodism. As such, he deserves the thanks of the Church for the faithful and accurate manner in which he has recorded the events of his day, though it is evident that his judgment was biased, in some instances, either by personal prejudice, or by too great a tenacity for his own peculiar views. It must be confessed, too, that his history is wanting in the variety of incident and copiousness of detail which are essential to excite interest and to satisfy the desire of those readers who wish for full information respecting the character, doings, and progress of this branch of the church of Christ.

His personal appearance was respectable and commanding; his countenance intelligent, and marked with that shrewdness by which he was peculiarly distinguished; and often a pleasant smile played upon his lips, which gave an air of cheerfulness to his conversation with his friends. As he advanced in life he became quite corpulent, so much so that it seemed a labor for him either to walk or ride. This, however, did not arise from a luxurious mode of living, for he was ex-

ceedingly temperate in his habits, as well as plain in his manners and dress.

Such was Jesse Lee, as nearly as I am able to describe him. If the portraiture be faulty, it must be attributed to want of skill in the painter, and not fidelity in the heart or hand which guided the pencil. As such he stands enrolled among those early Methodist preachers who contributed by their deep piety, their sacrifices, and labors, to lay the foundation of that superstructure which has since arisen in such beauty and grandeur in this western world. And having "finished his course, and kept the faith," he is now reaping the reward of his sacrifices and toils in the world of glory everlasting.

Samuel Waggoner, *Peter Wyatt*, *John Van Schoick*, and *Stephen Richmond* had also filled up the measure of their days in usefulness, and gone to their home in peace.

It seems proper to record here the death of another eminent servant of God who had exchanged worlds during the past year, namely, the *Rev. George Shadford.* As he had devoted several years to the service of his Master in America, justice requires that some notice should be taken of him in the history of our Zion.

He was born near Lincolnshire, at a place called *Slotter*, in England, January 19, 1739. He was educated in the principles of the Established Church; was early taught by his parents to read the Holy Scriptures, the necessity of prayer, as well as to repeat his catechism; and at a suitable age was confirmed by the bishop, and received the sacrament of the Lord's supper. Though he was thus taught the form of godliness,

he remained unchanged in heart until he was in his twenty-fourth year, when, after various struggles against sin and error, he was brought into gospel liberty by the instrumentality of the Methodist ministry. He was soon after led forth into the ministry of the word, and in 1768 joined the itinerant ministry under the direction of Mr. Wesley. It soon appeared, by the blessed effects of his ministrations, that a dispensation of the gospel had been committed to him. After continuing in this work for about four years, during which time God had given him the most indubitable marks of his approbation, hearing Captain Webb speak of the state of things in America, and the great want of preachers, Mr. Shadford offered his services for this new field of labor. His offer being accepted by Mr. Wesley, in company with Mr. Thomas Rankin, on Good Friday, he set sail for America, and after a voyage of eight weeks safely landed in Philadelphia, where he was most cordially received by the people. He immediately entered upon his work, and God attended his word with his blessing. He visited Trenton and various parts of New-Jersey, and then came to New-York. In all these places God gave him seals to his ministry.

When he was about leaving the city of Philadelphia the following remarkable circumstance happened, which is related in his own words:—

"When I went," said he, "to the inn where my horse was, and had just entered into the yard, I observed a man fixing his eyes upon me, and looking earnestly, until he seemed ashamed, and blushed very much. At length he came up to me, and abruptly said, 'Sir, I saw you in a dream last night. When I saw your back as you came into the yard I thought it was you; but now that I see

your face, I am sure that you are the person. I have been wandering up and down till now, seeking you.' 'Saw *me* in a dream,' said I, 'what do you mean?' 'Sir,' said he, 'I did, I am sure I did: and yet I never saw you with my bodily eyes before. Yesterday in the afternoon I left this city and went as far as Schuylkill river, intending to cross it, but began to be uneasy, and could not go over it; I therefore returned to this place, and last night, in my sleep, saw you stand before me; when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said also that one particular mark by which I might know you was, that you preached in the streets and lanes of the city.' Having spoken this, he immediately asked, 'Pray, sir, are not you a minister?' I said, 'Yes, I am a preacher of the gospel; and it is true that I preach in the streets and lanes of the city, which no other preacher in Philadelphia does. I preach also every Sunday morning, at nine o'clock, in Newmarket.' I then asked him to step across the way to a friend's house, where I asked him from whence he came. He answered, 'From the Jerseys.' I asked whether he had any family; he said, 'Yes, a wife and children.' I asked where he was going; he said he did not know. I likewise asked, 'Does your wife know where you are?' He said, 'No; the only reason why I left home was, I had been very uneasy and unhappy for half a year past, and could rest no longer, but came to Philadelphia.'

"I replied, 'I first advise you to go back to your wife and children, and take care of them, by obeying God in the order of his providence. It is unnatural,' said I, 'to leave them in this manner; for even the birds of the air provide for their young. Secondly, you say you are unhappy; therefore the thing you want is religion; the love of God, and of all mankind; righteousness, peace, and joy

in the Holy Ghost. When this takes possession of your heart, so as to destroy your evil tempers, and root out the love of the world, anger, pride, self-will, and unbelief, then you will be happy. The way to obtain this is, you must forsake all your sins, and heartily believe in the Lord Jesus Christ. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to the Lord to bless the word; and if you heartily embrace it you will become a happy man.'

"While I was exhorting him tears ran plentifully from his eyes. We then kneeled down to pray, and I was enabled to plead and intercede with much earnestness for his soul. When we arose from our knees I shook him by the hand: he wept much, and had a broken heart; but did not know how to part with me. He then set out to go to his wife in the Jerseys, and I saw him no more; but I trust I shall meet him in heaven."

Of his subsequent labors in America, and the great success which attended his preaching, the reader will find an ample account in the first volume of this History, book ii, chapter 1. The following incident is related as the effect of his labors while in Virginia. Concerning the new converts who were brought to the knowledge of the truth during that great and glorious work, Mr. Shadford says—

"Among these was a dancing-master, who came first to hear on a week-day, dressed in scarlet; and came several miles again on Sunday, dressed in green. After preaching he spoke to me, and asked if I could come to that part where he lived some day in the week. I told him I could not, as I was engaged every day. I saw him again at preaching that week, and another man of his profession. When I was going to preach one morning, a friend said to me, 'Mr. Shadford, you spoiled a fine dancing-master last

week. He was so cut under preaching, and feels such a load of sin upon his conscience, that he moves very heavily; nay, he cannot shake his heels at all. He had a profitable school, but hath given it up, and is determined to dance no more. He intends now to teach reading, writing, and arithmetic.' I said, 'It is very well; what is his name?' He said, 'He is called *Madcap!*' I said, 'A very proper name for a dancing-master;' but I found this was only a nickname, for his real name was Metcalf. He began to teach school, joined our society, found the guilt and load of his sin removed from his conscience, and the pardoning love of God shed abroad in his heart. He lived six or seven years after, and died a great witness for God, having been one of the most devoted men in our connection."

In 1778 Mr. Shadford, not willing to throw off his allegiance to the British government, and not being permitted to remain here in peace without taking the oath required by the law of the state of Maryland, to be an obedient citizen of this country, took his departure for England. After his return he continued with great diligence in the work of an itinerant minister, being everywhere received as a messenger of God, until, worn down with labor and weakened by disease, he was compelled, in 1791, to take a supernumerary relation. He did not, however, bury himself in obscurity, or lead a life of useless inactivity, but persevered in his work as his strength would permit the remainder of his days. His biographer gives the following account of his last hours, which is an instructive comment upon a life of piety and devotion to God:—

"On Monday, February 28, Mr. Shadford dined with his affectionate friend Mr. Blunt, in company with his brethren. He then appeared in tolerable health, and ate a

hearty dinner. In the course of the week he felt indisposed, from a complication of diseases. He was under no apprehension at this time that his departure was so near, as he had frequently felt similar affections, and, by timely applications to his medical friend Mr. Bush, had been relieved. On Friday, March 1, he with some difficulty met his class, and afterward said it was impressed on his mind he should never meet it more. On the Saturday afternoon I called to inquire about his health, when he said, with unusual fervor,

> 'To patient faith the prize is sure;
> And all that to the end endure
> The cross, shall wear the crown.'

His mind seemed fully occupied with the great and interesting realities of eternity, and he had no greater pleasure than in meditating and talking of the redeeming love of God. On the Lord's day morning, March 10, before I went to the chapel I called to see him, and found he had slept most of the night; from this we flattered ourselves the complaint had taken a favorable turn, and were in hopes of his recovery. But when the doctor called he said the disease was fast approaching to a crisis, and it was impossible for him to recover. Upon this information Mr. Shadford broke out into a rapture, and exclaimed, 'Glory be to God!' Upon the subject of his acceptance with God, and assurance of eternal glory, he had not the shadow of a doubt. While he lay in view of an eternal world, and was asked if all was clear before him, he replied, 'I bless God, it is;' and added, 'Victory! victory! through the blood of the Lamb!' When Mrs. Shadford was sitting by him, he repeated, 'What surprise! what surprise!' I suppose he was reflecting upon his deliverance from a corruptible body, and his entrance into the presence of his God and Saviour, where every scene surpasses all imagi-

nation, and the boldest fancy returns wearied and unsatisfied in its loftiest flights. Two friends, who were anxious for his recovery, called upon him, and when they inquired how he was, he replied, 'I am going to my Father's house, and find religion to be an angel in death.' A pious lady, in the course of the day, was particularly desirous of seeing him, and she asked him to pray for her: he inquired, 'What shall I pray for?' She said, 'That I may meet you in heaven, to cast my blood-bought crown at the feet of my Redeemer:' he said, with great energy, 'The prize is sure.' His pious sayings were numerous, and will long live in the recollection of many; but a collection of them all would swell this article beyond due limits. His last words were, 'I'll praise, I'll praise, I'll praise;' and a little after he fell asleep in Jesus, on March 11, 1816, in the 78th year of his age."

The following remarks upon his character are as just as they are true:—

"For nearly fifty-four years Mr. Shadford had enjoyed a sense of the divine favor. His conduct and conversation sufficiently evinced the truth of his profession. For many years he had professed to enjoy that perfect love which excludes all slavish fear; and if Christian tempers and a holy walk are proofs of it, his claims were legitimate. Maintaining an humble dependance upon the merits of the Redeemer, he steered clear of both Pharisaism and Antinomianism: his faith worked by love. Truly happy himself, there was nothing forbidding in his countenance, sour in his manners, or severe in his observations. His company was always agreeable, and his conversation profitable. If there was any thing stern in his behavior, it was assumed, to silence calumniators and religious gossips. In short, he was a man of prayer, and a man of God.

"His abilities as a preacher were not above mediocrity; yet he was a very useful laborer in the vineyard of the Lord. In illustrating the doctrines of the gospel he was simple, plain, and clear. His discourses, though not labored, were methodical, full of Scriptural phraseology, delivered with pathos, and accompanied with the blessing of God. He did not perplex his hearers with abstruse reasoning and metaphysical distinctions, but aimed to feed them with the bread of life; and instead of sending them to a dictionary for an explanation of a difficult word, he pointed them to the Lamb of God which taketh away the sin of the world.

"Mr. Shadford was free and generous. His little annual income, managed with a strict regard to economy, supplied his wants, and left a portion for the poor and needy. In visiting the sick, while he assisted them by his prayers and advice, he cheerfully administered to their wants. He spent no idle time in needless visits or unmeaning chit-chat; and though many of his kind friends in Frome would have considered it a high favor if he could have been prevailed upon to partake of their bounty, yet he always declined it, except once a week, at the hospitable table of his generous friend Mr. Blunt, where he generally met the preachers with some part of their families. He loved his brethren in the ministry; and, like an old soldier who had survived many a campaign, he felt a pleasure in retracing the work of God, in which he had been engaged for more than half a century. He claimed it as a right, and deemed it a privilege, to have the preachers to take tea with him every Saturday afternoon. There was nothing sordid in his disposition, and, as far as I could ever observe, covetousness formed no part of his character. He considered the rule of his Saviour as having a peculiar claim upon his attention: 'Lay up for yourselves treasure in heaven.'

"His patience and resignation to the will of God were such, that he has left few superiors in those passive graces. Some years since he lost his eyesight, and continued in this state of affliction for several years; but instead of murmuring at this dispensation of Providence, he bore it with Christian fortitude. This did not altogether prevent his usefulness; for though the sphere of his action was circumscribed by it, he could still pray with the afflicted, converse with the pious, and meet several classes in the week. In this state he was advised to submit to an operation for the recovery of his sight. The trial proved successful; and when the surgeon said, 'Sir, now you will have the pleasure of seeing to use your knife and fork,' Mr. Shadford feelingly replied, 'Doctor, I shall have a greater pleasure; that of seeing to read my Bible.' This luxury he enjoyed; for when he was permitted to use his eyesight, the first thing he did was to read the word of life for three hours, reading and weeping with inexpressible joy. During the whole of his last short illness he betrayed no symptoms of uneasiness, but cheerfully submitted to the will of God. Through the last few years of his life he glided smoothly down the stream of time. The assiduous attention of Mrs. Shadford to all his wants, her sympathy in the moments of his pain, and unwearied attempts, either to prevent his sufferings or lessen their force, greatly tended to soften them down. She has lost a pious and an affectionate husband, and the Methodist society in Frome one of its best members."

Numbers in the Church.

	Whites.	Colored.	Total.	Preachers.
This year	181,442	43,411	224,853	716
Last year	171,931	42,304	214,235	695
Increase	9,511	1,107	10,618	21

This year marks a favorable epoch in the history of our Church, by the recommencement of the Methodist Magazine, the first number of which was published by J. Soule and T. Mason, in January, 1818. As has already been remarked, the General Conference of 1812 ordered the resumption of this work, but the order was never executed. The order was renewed in 1816, yet from some cause it was not recommenced until this year. Its appearance, even at this late period, was hailed, by the friends of literature and religion, as the harbinger of brighter days to our Zion, as it promised to become a medium of information and instruction to our people generally, and a permanent record of those facts and incidents which might throw light upon our history in a future day.

As the issuing of this work was entering on an untrodden path by those who were to guide its course and watch over its destinies, it is no wonder that its editor, the Rev. Joshua Soule, felt some anxiety for its success, and a trembling sense of the responsibilities he was about to assume. These he expressed, in the preface to the first number, in the following language :—

"In publishing this periodical, the editors feel all those sensibilities which arise from a conviction that its merits are to be tested under the inspection of an enlightened community. The care and labor inseparable from the agency of the Book Concern forbid our devoting as much time and application to the selection and arrangement of materials for publication in the Magazine as its nature and importance demand. But notwithstanding these embarrassments exist, we trust the work will be found both useful and entertaining to the real friends of Zion."

The design of the work, and the manner in which

it was proposed to carry it into execution, were thus announced:—

"The great design of this publication is to circulate religious knowledge, a design which embraces the highest interests of rational existence, as the sum of individual and social happiness increases in a scale of proportion with the increase of spiritual light and information.

"In the execution of this design the strictest care will be taken to guard the purity and simplicity of the doctrines of the gospel against the innovations of superstition on the one hand, and of false philosophy on the other.

"In admitting controversial subjects into this work, the heat of party zeal and personal crimination will be carefully avoided."

As before said, the appearance of this work gave great satisfaction to the most enlightened and intelligent friends of our communion, and hence a commendable zeal was exemplified in procuring subscribers, that it might have as wide a circulation as possible among the people of our charge; and I believe that not less than ten thousand were procured the first year, though its circulation in subsequent years did not answer the expectations raised by this promising commencement.

An effort was made last year to resuscitate the cause of education among us. Dr. Samuel K. Jennings, aided by several benevolent and public spirited individuals in the city of Baltimore, laid the foundation of a literary institution, denominated the *Asbury College;* and it went into operation under apparently favorable auspices, an account of which was published in the March number of the Methodist Magazine for this year. With this account, however, the friends of education, who estimated things as they are, were not much

gratified, as it seemed to promise more than could be rationally expected, and was rather calculated to blazon forth the attainments of the professors than to enlighten the public by a sober statement of facts.

It continued for a short time, and then, greatly to the disappointment and mortification of its friends, went down as suddenly as it had come up, and Asbury College lives only in the recollection of those who rejoiced over its rise and mourned over its fall—a fatality which had hitherto attended all attempts to establish literary institutions among us.

This year was distinguished by some powerful revivals of religion. In the city of Baltimore the Rev. Stephen G. Roszel gives an account of one of the most extensive and encouraging revivals ever beheld in that city. It was preceded by observing days of fasting and prayer, and began at Fell's Point, whence it spread throughout the entire city, in the progress of which nearly one thousand souls were brought into church fellowship. The subjects of this great work were from twelve to eighty and even ninety years of age, many of whom were heads of families, of respectable standing and influence in society, and others in the bloom of life, young men and maidens of promising talents, who became pillars in the Church. The work entered the penitentiary, and quite a number of the convicts became subjects of the grace of life. Such was the impression made upon the public mind by this powerful reformation, that even those who were not its immediate subjects were awed into silent submission, being constrained to acknowledge the hand of God.

In many other places also, in the bounds of the New-York and New-England conferences, there were gra-

cious outpourings of the Spirit of God, and great was the rejoicing of happy believers over the conversion of penitent sinners. Southold, on Long Island, and some circuits within the bounds of the Kennebec district, in Maine, and other places which might be named, were favored with manifestations of the power and grace of God in the awakening and conversion of sinners.

In Upper Canada, particularly on the Augusta, Bay of Quinté, Hallowell, and Niagara circuits, there was a great ingathering of souls into the fold of Christ, among whom were several Roman Catholics, and eight persons who were over sixty years of age. This work commenced at an annual conference held at Elizabethtown in June, 1817, the first ever held in that province, and thence spread in a glorious manner through the above-mentioned circuits, bowing the hearts of hundreds, young and old, and in some instances whole families, to the yoke of Jesus Christ. During the progress of this great work about one thousand souls were brought from darkness to light, and added to the Church.

We have heretofore seen that camp meetings, by reason of the irregularities which brought them into discredit, gradually declined in Kentucky, and were indeed generally abandoned for several years, especially in the central part of the state. Their usefulness, however, in other parts of the country, induced some of the friends of the cause to make an effort to introduce them again into the interior of Kentucky. The Rev. Le Roy Cole, who joined the traveling ministry as early as 1777, had located and moved into Clarke county, Ky.; but, being much devoted to the work of God, he had re-entered the itinerancy, and was again zealously engaged in promoting revivals. This year he appointed

a camp meeting in the neighborhood of Cynthiana, in Harrison county. For the first and second days every thing tended to discourage them—the rain descended in torrents, and a company of rude young men came on the ground, with bottles of whisky in their pockets, evidently determined on mischief. The friends of religion, however, persevered in their work, and on Saturday night there was a mighty display of the convincing power of God. Those very young men, who came for sport, became much alarmed; some, throwing away their whisky bottles, fell upon their knees in prayer, while others ran into the woods, to escape, if possible, from their fears; but even here their cries for mercy testified to the deep anguish of their souls. This was the commencement of a great revival of religion in that part of the country, which eventuated in the conversion of about four hundred souls in Cynthiana and its vicinity, under the ministry of Absalom Hunt, Le Roy Cole, and others, who assisted them in their work. From this the reformation afterward spread its hallowing influence in various directions through the country, and camp meetings regained their lost character in that part of Kentucky. It is, indeed, said, that during this great and good work several traveling preachers were raised up, who have since distinguished themselves for usefulness in the Church.

The general superintendency of the Church, as has been seen in the account given of the General Conference of 1816, was now committed to three hands, all of whom entered upon their work with commendable zeal and diligence, traveling through the length and breadth of their charge, alternately changing with each other, so that each could pass through his great circuit at

least once in four years. Bishop M'Kendree, however, enjoyed but a feeble state of health, and could not, therefore, render that efficient service which was desirable. But his colleagues were comparatively young and vigorous, their labors incessant, and their services highly appreciated by the Church generally.

Of the living it would be unseemly to speak in terms of fulsome flattery, while of the dead the truth may be told without the fear of censure for either praise or dispraise. Of Bishop M'Kendree we have already spoken, while giving an account of his election to office. Bishop George was a man singularly devoted to God, of great natural eloquence, and his preaching was "in the demonstration of the Spirit and power;" and wherever he went he diffused the spirit of piety and of Christian and ministerial zeal among preachers and people. And it is enough to say that his colleague, Bishop Roberts, gave equal evidence of his strong attachment to the cause he had espoused, and general satisfaction to his brethren by the manner in which he discharged his duties. In the hands of such men the government was administered with fidelity, the conferences attended with punctuality, and the union, peace, and prosperity of the Church generally secured and promoted.

But though the health of Bishop M'Kendree was delicate, he was enabled to move around among the churches, and to discharge a portion of the duties of the superintendency. This year he traveled through the southern and western states, extending his visits to Ohio, Illinois, Indiana, Mississippi, and Missouri, in which he passed through several tribes of Indians. Though his bodily infirmities were such that his friends had to assist him in mounting and dismounting his

horse, yet his zeal for God and perishing souls impelled him forward, and enabled him to triumph over all the difficulties of his journey, and to perform, with such assistance as he could procure, the duties of his office. Such, however, was his feebleness when he came to the Tennessee conference, that he had to be taken from his bed and supported by two preachers while he performed the ordination services, which he did on the camp ground where the exercises were held on the sabbath. The rest of his journey was pursued in a like state of feebleness and pain, and his sufferings were heightened by his being obliged to lodge in the woods eight or ten nights while passing through the Choctaw and Chickasaw nations of Indians. In these labors he was borne up by a consciousness of the divine approbation, and cheered by the good countenance and affectionate attentions of his brethren and friends.

Fifty were located, seventeen returned supernumerary, thirty-eight superannuated, and five, namely, *William Patridge*, *Anthony Senter*, *Henry Padgett*, *Hezekiah Harryman*, and *Gad Smith*, had died in peace. A strong testimony in favor of all these is left on record; but the last mentioned, Gad Smith, was one of the most devoted, diligent, and useful young ministers I ever knew. His race was short, but it was attended with most evident marks of the divine favor.

Numbers in the Church.

	Whites.	Colored.	Total.	Preachers.
This year	190,477	39,150	229,627	748
Last year	181,442	43,411	224,853	716
Increase	9,035	De. 4,261	In. 4,774	32

The reader will perceive that while there was an in-

crease of white members amounting to 9,035, there was a decrease of 4,261 of the colored members, reducing the actual increase to 4,774.

This diminution in the number of colored communicants was owing to the influence of the Allenite secession, before mentioned, which had now spread into the city of New-York and some other places, exciting quite a spirit of dissatisfaction in the minds of many of this class of our membership. Indeed, a desire to become independent of the white preachers had manifested itself for some time among a portion of our colored congregations, not because they were oppressed,—for our services had been rendered mostly gratuitous, the entire colored congregation in the city of New-York not paying more, at any time, than two hundred dollars a year for the support of the ministry,—but chiefly from a disposition to manage their own affairs in their own way, without check or control from their white brethren, pleading that they had piety and talent among themselves sufficient to guide them in their counsels, to supply their pulpits, and to exercise the discipline of the Church. It is not known, however, that they departed in any degree from the *doctrines* which they had received, or from the *General Rules of the United Societies.* In this respect, therefore, they remained *Methodists* still, while they declared themselves independent in regard to a general control over their societies and church property.

1819. This year was distinguished for the origin and commencement of the Missionary Society of the Methodist Episcopal Church.

It is true that Methodism had been justly considered missionary in its character from its beginning. Among all modern missionaries, John Wesley was the greatest,

the most evangelical, laborious, and successful. The method which he adopted and pursued to the end of his most useful life included in it all the elements of a missionary society, missionary plans, and operations. And the manner in which our Church was organized in this country partook of the like missionary character. The first Wesleyan ministers who came to this country were *missionaries*, in the proper sense of that word; and it was by carrying out the spirit and plans which they adopted, itinerating as extensively as possible through the country, that the gospel took such a rapid spread through the instrumentality of their successors.

Yet, on the increase of our work, bringing the circuits, districts, and conferences into a more regular and compact order, it was found that it was losing somewhat of its missionary character, and therefore needed, that it might take a still wider range of usefulness, something by which a more expansive field of labor might be occupied. This could be done only by grafting upon the original stock the branch of a missionary society, subject to such regulations as should bring it strictly within the control of the general superintendency.

It was found also that there were many parts of our country, both in the old and new settlements, where the people were either too poor or too indifferent about their eternal interests to grant any thing like a competent support to those who might be sent to preach the gospel to them. With these difficulties we had long contended, and many of our preachers had suffered all sorts of hardships in conveying to the people in these circumstances the glad tidings of salvation. But as they had succeeded in raising up societies, many of which had become comparatively wealthy, it was thought to be

nothing more than a duty which the Church owed to God and to mankind, that its members should contribute a portion of their earthly substance to aid in supplying the spiritual wants of those destitute places. Under these impressions it was concluded that if a united and systematic plan could be devised to call forth the ability and liberality of the Church, that amount of human suffering arising from pecuniary embarrassments might be greatly diminished, the gospel be more extensively spread among the poor and the destitute, and those men of God who were willing to devote their energies to this noble enterprise be relieved from the anxieties arising from present or prospective want and suffering. These thoughts had long occupied the minds of some of the most enlightened and warm-hearted ministers and members of our Church.

This subject accordingly became the topic of conversation among several individuals in the city of New-York in the beginning of this year, some for and some against the measure. At length, at a meeting of preachers stationed in New-York, and the book agents, the Rev. Laban Clark presented a resolution in favor of forming a Bible and missionary society of the Methodist Episcopal Church. At this time the following preachers were present, namely, Freeborn Garrettson, Joshua Soule, Samuel Merwin, Nathan Bangs, Laban Clark, Thomas Mason, Seth Crowell, Samuel Howe, and Thomas Thorp. After a free interchange of thoughts on the subject the resolution was adopted, and Freeborn Garrettson, Laban Clark, and Nathan Bangs were appointed a committee to prepare a constitution to be submitted at a subsequent meeting of the above-mentioned preachers. This committee, on coming together,

agreed that each member should draught a constitution, and at a subsequent meeting the one should be adopted which might appear the most suitable. On comparing these draughts, the one prepared by the present writer was preferred, and at a full meeting of the preachers before mentioned, after undergoing some verbal alterations, was unanimously concurred in, and ordered to be submitted to a public meeting of all the members and friends of the Church who might choose to attend the call, in the Forsyth-street church, on the evening of April 5, 1819. This was accordingly done, when Nathan Bangs was called to the chair. Addresses were delivered by the Chair, by Freeborn Garrettson, Joshua Soule, and some others, when, on motion of Joshua Soule, seconded by Freeborn Garrettson, the constitution which had been prepared was adopted. It is as follows:—

"CONSTITUTION.

"ARTICLE I. This association shall be denominated THE MISSIONARY AND BIBLE SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN AMERICA; the object of which is, to supply the destitute with Bibles gratuitously, to afford a cheap supply to those who may have the means of purchasing, and to enable the several annual conferences more effectually to extend their missionary labors throughout the United States and elsewhere.

"ART. II. The business of this society shall be conducted by a president, thirteen vice presidents, clerk, recording and corresponding secretary, treasurer, and thirty-two managers, all of whom shall be members of the Methodist Episcopal Church. The president, first two vice presidents, clerk, secretaries, treasurer, and the thirty-two managers, shall be elected by the society annually;

and each annual conference shall have the privilege of appointing one vice president from its own body.

"ART. III. Fifteen members at all meetings of the board of managers, and thirty at all meetings of the society, shall be a quorum.

"ART. IV. The board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting; and also lay before the General Conference a report of its transactions for the four preceding years, and state of its funds.

"ART. V. Ordained ministers of the Methodist Episcopal Church, whether traveling or local, being members of the society, shall be *ex officio* members of the board of managers, and be entitled to vote in all meetings of the board.

"ART. VI. Auxiliary societies, embracing the same objects, shall be supplied with Bibles and Testaments at cost, provided such societies shall agree, after supplying their own districts with Bibles, to place their surplus moneys at the disposal of this society.

"ART. VII. Each subscriber paying two dollars annually shall be a member; and the payment of twenty dollars at one time shall constitute a member for life.

"ART. VIII. Each member shall be entitled, under the direction of the board of managers, to purchase Bibles and Testaments at the society's prices, which shall be as low as possible.

"ART. IX. The annual meeting of the society shall be held on the third Monday in April.

"ART. X. The president, vice presidents, clerk, secretaries, and treasurer, for the time being, shall be *ex officio* members of the board of managers.

"ART. XI. At all meetings of the society and of the board, the president, or, in his absence, the vice president

first on the list then present, and in the absence of all the vice presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

"ART. XII. The minutes of each meeting shall be signed by the chairman.

"ART. XIII. This constitution shall be submitted to the next General Conference, and, if the objects of the society be approved by them, they shall have authority to insert such article or articles as they may judge proper, for the purpose of establishing the society wherever the Book Concern may be located; and also for the equitable and equal application of its funds for the accomplishment of the objects herein expressed, and for the purpose of depositing its funds with the agents of the Book Concern, and of having their aid in printing, purchasing, and distributing Bibles and Testaments: *Provided always*, That the revenue of the society shall never be used or appropriated otherwise than for the printing, purchasing, and distributing Bibles and Testaments under the direction of the managers; and for the support of missionaries who may act under the direction of the bishops and conferences of the Methodist Episcopal Church.

"ART. XIV. This constitution, being submitted and approved according to the provisions of the preceding article, shall not be altered but by the General Conference, on the recommendation of the board of managers."

After receiving subscribers to the constitution, the following officers and managers were elected:—

"REV. WILLIAM M'KENDREE, *President.*
ENOCH GEORGE, 1*st Vice President.*
ROBERT R. ROBERTS, 2*d Vice President.*
N. BANGS, New-York conference, 3*d Vice President.*
MR. FRANCIS HALL, *Clerk.*
DANIEL AYRES, *Recording Secretary.*
REV. THOMAS MASON, *Corresponding Secretary.*
JOSHUA SOULE, *Treasurer.*

"MANAGERS.—Joseph Smith, Robert Mathison, Joseph Sandford, George Suckley, Samuel L. Waldo, Stephen Dando, Samuel B. Harper, Lancaster S. Burling, William Duval, Paul Hick, John Westfield, Thomas Roby, Benjamin Disbrow, James B. Gascoigne, William A. Mercein, Philip I. Arcularius, James B. Oakley, George Caines, Dr. Seaman, Dr. Gregory, John Boyd, M. H. Smith, Nathaniel Jarvis, Robert Snow, Andrew Mercein, Joseph Moser, John Paradise, William Myers, William B. Skidmore, Nicholas Schureman, James Woods, Abraham Paul."

Having thus formed the society, and created a board of officers and managers, the next question was, how we might best enlist the feelings and engage the co-operation of our brethren and friends generally in this important cause. To do this the more effectually, at the first meeting of the managers the following address and circular, prepared by the author, who had been appointed for that purpose, were adopted, and ordered to be printed and circulated, both in pamphlet form and in the Methodist Magazine.

"ADDRESS

Of the Missionary and Bible Society of the Methodist Episcopal Church in America.

"At a time when the Christian world is alive to every sentiment of humanity, and awake to the temporal and spiritual wants of men, every effort directed to the accomplishment of the grand climax of human felicity will, by the philanthropic mind, be viewed with pleasure and delight.

"It is the peculiar office of Christianity to inspire in the breasts of its votaries an ardent desire for the happiness of man. Expanding the soul with the purest benevolence, wherever its influence is felt it expels that selfishness

which is fed and strengthened by avarice. And this divine principle, occupying the heart, prompts its possessor to the selection of the most suitable means to accomplish the object of his desire. Ever active, and directing his activity to exalt the glory of God, and to effect the present and future happiness of man, whenever suitable means are presented they are applied with assiduity, and with certain hope of success.

"Such, we trust, are the objects of the patrons of this society. Beholding with pleasure the extensive diffusion of Scriptural knowledge, through the medium of missionary, Bible, and tract societies, and believing that more efficient means to extend the Redeemer's kingdom were within their power, the members of the *Missionary and Bible Society of the Methodist Episcopal Church in America* have agreed to unite their strength for the purpose of contributing their mite toward sending the messengers of peace to gather in the lost sheep of the house of Israel.

"In presenting their institution to their brethren and to the Christian public, they deem it expedient to explain, in a few words, their ultimate design:—it is, as expressed in the first article of the constitution, To enable the several annual conferences more effectually to extend their missionary labors throughout the United States and elsewhere; to afford a cheap supply of Bibles and Testaments to those who may have the means of purchasing; and to supply the destitute gratis.

"The primary intention, therefore, of this institution is an *extended* operation of the great missionary system, the success of which has been witnessed among us for so many years; and the Bible is only so far associated with it as to be made subservient to the main design. That this ought to be the leading design of every association which has for its final object the diffusion of Christianity, will appear evident to those who consider, that it has been

the invariable method of God to bring mankind to the knowledge of the truth by means of a living ministry. The Bible is the infallible judge, to which the living messenger appeals for the correctness of his message; but it is the word of truth, addressed by the ambassador of Christ to the understandings and consciences of men, that generally lays open the nakedness of the human heart, and brings the guilty sinner to Jesus Christ. Send, therefore, the living messenger of God, with the Bible in his hands, and let that finally decide the controversy between the sinner and the truths delivered. This method, we believe, will be the most effectual to convey the glad tidings of salvation to those who are *perishing for lack of knowledge.*

"Moreover, as it is the design of this society to extend itself, if possible, by means of auxiliary societies, throughout the United States, and to engage especially the co-operation of all the annual conferences, provision is made in the constitution for the formation of auxiliary societies, and a circular addressed to them on the subject; and as none are so competent to take an impartial and comprehensive view of the various parts of our extensive continent as the General Conference, in which is concentrated the episcopal authority and the general oversight of the whole Church; and as it would, in our opinion, very much facilitate the operations, and greatly contribute to accomplish the benevolent objects of the society, to unite in some measure its counsels and operations with the book agency; we have provided for the attainment of these objects, by ceding to the General Conference a power of inserting such articles for these purposes as they may judge proper, as well as for the equitable apportionment of the funds of the society among the several annual conferences. As our ultimate object is the general good of mankind, by the extensive diffusion of experimental and

practical godliness, we are principally solicitous to raise an adequate supply for such men of God as may volunteer their services in the cause of Christ, leaving to the episcopacy the selection of the men, as well as the place of their destination. We take the liberty of observing, however, that our views are not restricted to our own nation or color; we hope the aborigines of our country, the Spaniards of South America, the French of Louisiana and Canada, and every other people who are destitute of the invaluable blessings of the gospel, as far as our means may admit, will be comprehended in the field of the labors of our zealous missionaries. To accomplish so great and so glorious an object, time, union, liberality, patience, and perseverance are all necessary. And we hope to exhibit, in our future exertions, evidence of our zeal in providing pecuniary aid to the extent of our power, and in our fervent prayers and earnest wishes for the success of our institution.

"With an object of such magnitude and importance before us, we think we cannot appeal in vain to the liberality of our brethren and friends for their hearty cooperation.

"When we review our ministry from the commencement of our existence as a separate communion, and mark its successful progress, we are constrained to say, *What hath God wrought!*

"Contending with numerous impediments, they have persevered with great success in extending the triumphs of the cross among mankind. We ourselves are, we humbly trust, the trophies of this ministry. By the blessing of God upon their labors, it was this same ministry, crossing the 'watery world' in the character of missionaries, that gave the first impetus to that mighty exertion in the Christian cause, by which the present generation in this western world is distinguished. And shall we be wanting in

our efforts to send this 'gospel of the kingdom' to our fellow-men, millions of whom are yet dwelling in *darkness and in the shadow of death?*

"Arise, brethren, in the majesty of your strength: in the name of Immanuel, God with us, go forward: concentrate your force in this society; and, by a united exertion, help to people the regions of perennial happiness, by contributing to send the word of life to the destitute inhabitants of our fallen world. What heart can remain unmoved, what hand unemployed, when called to action in a cause so important, so interesting, so sacred! Let but the friends of Zion give half as much for the support of missionaries, and for the distribution of the word of life, as the intemperate do to gratify and pamper their appetites, and there shall be no lack.

"Although the constitution which accompanies this address requires the payment of two dollars annually to constitute a member, and the payment of twenty dollars at one time to constitute a member for life, yet this does not exclude donations to any amount, great or small. Remember, the mite of the poor widow was not only accepted, but her liberality was highly applauded by her Lord, because she put in *all her living*. 'It is accepted according to what a man hath, and not according to what he hath not.' And if every one will become a cheerful giver, 'according to the ability which God giveth,' we shall soon witness the rising glory of the Church; 'the solitary places shall be glad for them'—the messengers of Zion—'and the wilderness shall blossom as the rose;' the pagan nations, which inhabit the wilds of America, and the desolate inhabitants of our new states and territories, shall hail the effects of your bounty;—nations unborn shall rise up and call you blessed. Let, then, all hearts be warm, and all hands active, until the 'ends of the earth see the salvation of our God.'"

"CIRCULAR.

"The *managers of the Missionary and Bible Society of the Methodist Episcopal Church in America* beg leave to present to the several annual conferences, and through them to the members of our Church generally, a copy of their address and constitution, with an earnest solicitation that efficient means may be adopted to establish societies auxiliary to this.

"Having long been convinced of the necessity of some institution, by which pecuniary aid could be afforded to enable the conferences to carry on their missionary labors on a more extended plan, the object of their desire is at length so far accomplished in the formation of this society, the real and professed object of which is, to extend the influence of divine truth, by means of those missionaries who may, from time to time, be approved and employed by the bishops and conferences for that purpose.

"You are referred to the preceding address for more particular information of our views, and the reasons for some of the articles of the constitution. Any amendments which may be suggested by either of the annual conferences can be forwarded to the managers, and, if deemed expedient, the General Conference, agreeably to the provisions of the last article of the constitution, can adopt them.

"You are likewise presented with the draught of a constitution deemed suitable for auxiliary societies, leaving it to you to make such alterations as local circumstances may seem to require. This is done with a view to produce as much uniformity in the operations of the various auxiliaries as circumstances will admit.

"The managers beg leave to suggest the propriety of forming one society only auxiliary to this, in each conference, to be located in the most populous town or city within the bounds of the conference, such as Philadelphia,

Baltimore, Charleston, Boston, &c., &c., and that the other societies which may be formed within the limits of each conference become branches of that. This method, it is thought, will greatly facilitate the operations of the society, and produce greater energy in the execution of its benevolent designs, than it would to make every subordinate society *immediately* auxiliary to the parent society. And if the several annual conferences unite their counsels, and recommend the subject to the people of their charge, with practical zeal and energy, it is believed that auxiliary and branch societies may be established in every city and circuit throughout our extensive work.

"According to a recent report of the '*General Wesleyan Methodist Missionary Society*,' now in successful operation in England, our brethren in Europe, during the last year, have raised upward of *eighty thousand dollars* for the support of domestic and foreign missionaries! Through this generous pecuniary aid they now employ *one hundred and three missionaries*. How much, therefore, may *we* do, if efficient means are used to combine our strength!

"The object contemplated by this society, the managers think, is of sufficient importance and utility to recommend itself to every considerate and pious mind; and therefore they need say no more, than to add their prayers, and request yours, that we may all be guided by the *wisdom that cometh from above* in all our attempts to promote *peace on earth and good-will among men.*

"Signed by order of the board of managers,

N. BANGS, *Chairman.*

New-York, April 21, 1819.

"P. S. As soon as any auxiliary society is formed, it is requested that official notice thereof be forwarded to our corresponding secretary, REV. THOMAS MASON, No. 41 John-street, New-York."

Soon after the society was thus organized, our plans and proceedings were submitted to the Baltimore conference by the Rev. Joshua Soule; and it was no small encouragement to be assured that the brethren of that conference most heartily approved of our objects, and passed spirited resolutions to carry our plans into effect. The Virginia, New-York, and New-England conferences passed similar resolutions, recommending the society to the patronage and support of the people of their charge.

The first auxiliary society was the Female Missionary Society of New-York, which was organized in July, 1819. Then followed the Young Men's of New-York. Courtlandt, Stamford, Genesee conference, the Domestic Missionary Society of Boston, and Columbia, of South Carolina, all which became auxiliary in the course of the year. These movements were sources of much comfort, and greatly encouraged the officers and managers to persevere in the work they had so happily begun.

Soon after our organization a letter was addressed, by order of the managers, to Bishop M'Kendree, stating to him the plan and objects of the society, and requesting his opinion respecting the practicability and the most suitable means of sending the gospel to the French of Louisiana, and to the destitute inhabitants of Florida. The following is an extract from the bishop's answer:—

"Your plan meets my views of *preaching the gospel to every creature* better than any one I have yet seen.

"1. Because that body of missionaries whom you intend to employ have mutually agreed to renounce ease and worldly interest, and devote their time, their talents, and their labors. They know no geographical boundaries;

but, like the gospel which they preach, embrace the poor as well as the rich of every nation and condition of men; and in order to perpetuate the blessings of the gospel to all classes of men, they voluntarily subject themselves to a system of rules and regulations calculated to promote so desirable an end, and labor for the reformation and happiness of mankind, which is the ultimate design of the gospel.

"2. It promises that pecuniary aid, for want of which we have had the mortification of seeing many well-devised plans frustrated, and many hopeful prospects fade away.

"You are sufficiently acquainted with the state of things in Canada.

"Florida, the state of Louisiana, and the Missouri territory form our western frontiers, and furnish a large field for missionary enterprise. In these bounds there are many French, some of them friendly to our views of religion. Believing that it would be productive of much good, we have long wished for, and frequently endeavored to procure, ministers who would be itinerant ministers indeed, to send to our western frontiers to preach to their inhabitants in French; but we have been hitherto disappointed."

About the same time that this society was established in the city of New-York, the Missionary Society of the Methodist Episcopal Church within the bounds of the Philadelphia conference was formed; and though it has never thought it best to become auxiliary, it has pursued the even tenor of its way from that time to this, appropriating its funds for the promotion of the same benevolent objects, and has done much in furtherance of the cause of missions.

While these efforts were making to enlarge the sphere of our operations by means of missionary institutions and labors, the work in general, on the circuits

and stations, was in a state of prosperity, as may be seen by reference to the number of Church members. In the Scioto and Ohio districts, in Chilicothe, Ohio, and in Schenectady, New-York, and some other places, there were encouraging revivals of religion. There was, however, a very considerable secession among the colored people in the city of New-York.

We have already seen that the secession of Allen and his party created much uneasiness in the minds of the colored members of our Church, both in Philadelphia and New-York, and that quite a number, particularly in the former city, were induced to join the disaffected party. Allen had succeeded also in establishing a small congregation in the city of New-York, over which he had ordained a preacher by the name of Miller,* who had been for several years a local preacher in our Church.

There were in this city, altogether, about one thousand colored people attached to our Church, among whom were several local preachers of piety and talent. These had heretofore been under the pastoral oversight of a white elder, stationed by the bishop, who administered to them the ordinances, exercised discipline, held love-feasts, and generally preached to them once every sabbath—the other appointments being filled by their own local preachers. For this service the trustees of the white churches thought it no more than just that the colored congregation should pay something toward the support of the preacher who had charge of them. This became one source of complaint, while others

* He afterward left the Allenites and connected himself with the African Methodist Episcopal Church, and is now an elder among them.

thought it was degrading to them to be in any way dependent upon white men for the administration of the ordinances and the government of the Church. Accordingly symptoms of dissatisfaction had shown themselves for several years on these and collateral subjects; and though various attempts had been made to remove their grounds of complaint, they had proved unavailing; this year, therefore, they declared themselves independent.

They did not, however, connect themselves with the Allenites. As they had succeeded in building them a commodious house of worship in Church-street, had several local preachers and some elders among themselves, and not having full confidence in Allen and his partisans, they saw fit to organize themselves into an independent body, called the African Methodist Episcopal Church, under the government of elders of their own choosing, altering our Discipline so far as to make it conform to their peculiar organization, electing annually one of their elders as a general superintendent, without, however, setting him apart to that office by prayer and imposition of hands. With these exceptions, it is believed that they retain the doctrines and discipline of the Church they have left, having their annual and quarterly conferences, class meetings, love-feasts, and sacramental services, as provided for in our Discipline.

One principal reason assigned by themselves for this separate organization was, that colored preachers were not recognized by our conferences as traveling preachers; and, therefore, however much a local preacher might labor in word and doctrine for the benefit of his colored brethren, he could neither exercise the functions

of pastor in the governmental department, nor receive a pecuniary support for his services. To remedy this inconvenience, and remove the disability under which they labored in this respect, they withdrew from our pastoral oversight, established a conference of their own, and commenced the itinerant mode of preaching the gospel.

By this secession we lost fourteen colored local preachers, and nine hundred and twenty-nine private members, including class-leaders, exhorters, and stewards. But though they thus "went out from us," they have never, I believe, manifested any rancorous or bitter spirit toward their old friends, but have cultivated a feeling of friendship and brotherly affection; and there is reason to believe that, though they may not have prospered in the same ratio in which they did before their separation, they have retained their piety and zeal, and have managed their affairs in an orderly manner.

It is now (1839) twenty years since the secession took place, and the degree of their prosperity may be estimated from the following statement of their number of circuits and stations, preachers and members, taken from their Minutes for 1839.

Circuits 21; preachers 32; members 2,608. These circuits and stations are found in the states of New-Jersey, New-York, Connecticut, Rhode Island, and Massachusetts. In the city of New-York, where the secession originated, they have a membership of 1,325, making an increase of 396 in twenty years, which is by no means in a ratio with their increase while they remained under the care of their white brethren. In the city of Boston, however, their success has been

greater in proportion. In 1819 they had only 33; but now, in 1839, they have 126.

They will not allow any slaveholder to become or remain a member of their church.

As the Methodist Episcopal Church never derived any temporal emolument from them, so we have sustained no other damage by the secession than what may arise from missing the opportunity of doing them all the good in our power as their pastors. And if a desire for independence on their part has deprived us of this opportunity, having done what we could as Christian ministers to prevent the rupture, I trust we shall be absolved from all blame, be the consequences what they may. We cannot do otherwise than wish them all spiritual and temporal blessings in Christ Jesus. Though formally separated from us in name, we still love them as our spiritual children, and stand ready to aid them, as far as we may, in extending the Redeemer's kingdom among men.

Forty-seven preachers located this year, fifteen were returned supernumerary, thirty-six superannuated, two were expelled, and nine had finished their work and gone to their reward. These latter were, *Fletcher Harris, Thomas Lucas, Joseph Stone, John Wesley Bond, Joseph Totten, Daniel Moore, Thomas Thorp, Stephen Jacob, Jason Walker.*

Joseph Totten had long been a faithful laborer in his Lord's vineyard, having entered the traveling ministry in 1792, and continued steadfast in his work until death signed his release.

Thomas Thorp was young in the ministry, but was a man of precocious genius, possessing a remarkable

aptitude for the acquirement of knowledge, and for imparting it to others.

John Wesley Bond was for several years the traveling companion of Bishop Asbury during the close of his days, and attended him with the fidelity and affection of a son, was with him in his last sickness and death, watching his parting breath, while the bishop leaned his dying head upon his arm. Of his excellent spirit, his integrity, and faithful services, particularly toward him as his traveling companion, Bishop Asbury bears an ample testimony. He ended his days in peace and triumph.

The others enumerated were faithful in their calling and happy in their death.

Numbers in the Church.

	Whites.	Colored.	Total.	Preachers.
This year	201,750	39,174	240,924	812
Last year	190,477	39,150	229,627	748
Increase	11,273	24	11,297	64

The secession of the colored people in the city of New-York, amounting to about nine hundred, accounts for the small increase of that class to the membership; while the general increase shows the happy results of the work among the white population.

1820. Previously to the session of the General Conference, May 1 of this year, the Ohio, Missouri, Tennessee, Mississippi, South Carolina, Virginia, Baltimore, and Philadelphia conferences held their sessions and elected their delegates—the New-York, New-England, and Genesee conferences, having held theirs after the session of the General Conference, elected their delegates the year before.

The reports from various parts of the work this year were highly favorable, the increase to the membership being nearly twenty thousand. The establishment of the Tract and Missionary Societies, and the publication of the Methodist Magazine, added a fresh stimulant to preachers and people, and tended much to enlarge the field of labor, as well as to encourage the hearts of those who were panting for the salvation of the world.

But, before giving a detailed account of these things, we shall notice the doings of the General Conference.

CHAPTER V.

The General Conference of 1820.

THIS conference assembled in the city of Baltimore, May 1, 1820, and was composed of the following delegates:—

New-York Conference

Daniel Ostrander,	Eben Smith,
Henry Stead,	Freeborn Garrettson,
Nathan Bangs,	Phineas Rice,
Peter P. Sandford,	Joshua Soule,
Samuel Draper,	Elijah Woolsey,
Samuel Merwin,	Marvin Richardson,

Ebenezer Washburn.

New-England Conference.

George Pickering,	Erastus Otis,
Elijah Hedding,	Daniel Fillmore,
Timothy Merritt,	Solomon Sias,
Martin Ruter,	David Kilbourn,
Joseph A. Merrill,	Oliver Beal.

Genesee Conference.

Charles Giles, Marmaduke Pearce,
William Case, Henry Ryan,
Abner Chase, Loring Grant,
Israel Chamberlin.

Ohio Conference.

John Collins, Alexander Cummins,
Jacob Young, Jonathan Stamper,
James B. Finley, James Quinn,
William Dixon, Walter Griffith.

Missouri Conference.

Samuel H. Thompson, John Scripps,
Jesse Walker.

Mississippi Conference.

Thomas Griffin, John Lane.

Tennessee Conference.

James Axley, Peter Cartwright,
Jesse Cunningham, William Adams,
Marcus Lindsey, Charles Holliday.

South Carolina Conference.

Samuel Dunwody, Lewis Myers,
William M. Kennedy, Daniel Asbury,
Joseph Travis, William Capers,
James Norton, James O. Andrew,
Samuel K. Hodges.

Virginia Conference.

Daniel Hall, James Patterson,
John T. Weaver, Edward Cannon,
William Compton, Ethelbert Drake,
Peyton Anderson, Matthew M. Dance.

Baltimore Conference.

Joseph Frye, Stephen G. Roszel,
John Emory, Lewis R. Fechtig,

Beverly Waugh, Alfred Griffith,
Nelson Reed, James M'Cann,
Thomas Burch.

Philadelphia Conference.

Ezekiel Cooper, James Smith,
Stephen Martindale, Joseph Lybrand,
Lawrence M'Combs, Andrew Monroe,
Solomon Sharpe, Gerard Morgan,
George Woolley, James Ridgway,
William Ryland, Joshua Wells,
Thomas Ware, James Bateman.

Bishops M'Kendree, George, and Roberts were present, and the conference was opened by Bishop M'Kendree by reading a portion of the word of God, singing, and prayer; and he then informed the conference that, in consequence of ill health, he should not be able to discharge the duties of the chair, but should avail himself of every opportunity which his health might permit to assist his colleagues in guiding the counsels of the conference. I regret that I am not able to find a copy of the written address which he afterward presented, containing recommendations of such subjects as he considered worthy the attention of the conference. From the character and duties of the committees, however, it appears that the address referred to the state of the *episcopacy*,—the *local preachers*,—to the *instruction of children*,—to the condition of the *slaves*,—to the cause of *missions*,—to the use of *spirituous liquors*,—to the condition of our *houses of worship*, and to the *boundaries of the annual conferences*—all which were referred to appropriate committees.

Bishops George and Roberts, in a verbal communication, called the attention of the conference to the state

of things in *Canada*, and to the subject of *locating traveling preachers without their consent*, which were referred to committees.

The following is an extract from the report of the committee on the episcopacy:—

After approving of the manner in which the bishops had discharged their onerous duties during the past four years, the committee add—

"In relation to strengthening the episcopacy, they have regarded with deep and affectionate concern the declining health and strength of our senior superintendent. Worn down by long, extensive, and faithful labors in the service of God and the Church, your committee feel a solicitude, which they doubt not is equally felt by the conference, that every practicable provision may be made for his relief and comfort, hoping that by a prudent relaxation from labor for a time, the Church may yet be blessed with the benefit of his very desirable services and counsel."

Whereupon the following resolutions were submitted by the committee and concurred in by the conference:—

"1. That it is the wish and desire of this General Conference that Bishop M'Kendree, during his afflictions and debility, should travel in such directions, or remain in such places, as he may judge most conducive to his own health and comfort, and that he be accordingly, at the close of the conference, respectfully and affectionately requested so to do.

"2. That, whenever Bishop M'Kendree shall think himself able, it is the desire of this conference that he should continue, so far as his health will permit, the exercise of his episcopal functions and superintending care.

"3. That the committee appointed by the last General Conference, to make provision for the families of the

bishops, are hereby continued, and that the same committee be directed to take into consideration the present state of Bishop M'Kendree's health, and to provide for defraying any extra expenses which, in their judgment, his afflictions may make requisite."

This affectionate regard of the conference for the bishop was a source of great consolation to him, and counterbalanced, in some measure at least, the mental anxieties he suffered at this conference, in consequence of the conflicting opinions respecting the manner in which the presiding elders should be appointed, and in what their duties should consist. But as all these things, together with the election and resignation of another bishop, have been fully detailed in vol. ii, page 330, I shall add nothing more in reference to them here, only to say, that Bishop M'Kendree expressed his high gratification for the respect and sympathy thus manifested toward him by the conference in his afflictions, and for the confidence reposed in the integrity with which he had administered the government of the Church.

We have before remarked that the cause of education had been abandoned by our Church since the destruction of Cokesbury College the second time by fire, and that the consequences of this long neglect of so important a cause began to bear injuriously upon the character and prosperity of the Church. This had been painfully felt and feelingly expressed by some of the most enlightened members of our Church, both ministers and people, and some incipient steps had been taken by the New-England and New-York conferences to remedy the evil. In 1817 an academy had been established in Newmarket, N. H., under the patronage of the New-

England conference, and another in the city of New-York in 1819, under the patronage of the New-York conference. Wishing to secure also the patronage of the General Conference, as far as might be consistent, and likewise to awaken a spirit favorable to the cause of education generally, the friends of these institutions presented to this General Conference their respective constitutions and plans of procedure, praying that the bishops might be authorized to appoint principals from among the traveling preachers for a longer space than two years. This authority was granted, and the whole subject was referred to a committee, the report of which, in the following words, was adopted by the conference.

"The committee appointed to take into consideration the propriety of recommending to the annual conferences the establishment of seminaries of learning, having had the subject under deliberation, beg leave to submit the following

"REPORT.

"Your committee regret the want of time, as well as talent, to take that extended and comprehensive view of the subject which its importance demands; but it is cause of greater regret still, considering the rapid improvement of society in almost every science, and the extension of our Church through the propagation of those divine principles which we consider so unspeakably precious, that this subject has not sooner claimed the attention of the General Conference.

"Almost all seminaries of learning in our country, of much celebrity, are under the control of Calvinistic or of Hopkinsian principles, or otherwise are managed by men denying the fundamental doctrines of the gospel. If any of our people, therefore, wish to give their sons or daughters a finished education, they are under the necessity of resigning them to the management of those institutions

which are more or less hostile to our views of the grand doctrines of Christianity.

"Another capital defect in most seminaries of learning, your committee presume to think, is, that experimental and practical godliness is considered only of secondary importance; whereas, in the opinion of your committee, this ought to form the most prominent feature in every literary institution. Religion and learning should mutually assist each other, and thus connect the happiness of both worlds together.

"On account, however, of the different usages which prevail in the several sections of our widely extended country, originating from state regulations, &c., your committee think it impossible for the General Conference to adopt a system of regulations on this subject uniformly the same for each annual conference. But that each conference should exert itself to adopt some method for such advantages to the rising generation as may be had from literary institutions which combine religion and learning together, it is thought, there can be no doubt.

"Your committee rejoice in being able to say, that two of your annual conferences, namely, New-England and New-York, have established seminaries, which, in a good degree, answer the description your committee would recommend. These institutions afford an encouraging prospect of usefulness. Your committee therefore recommend the adoption of the following resolutions, viz.:

"1. Resolved, by the delegates of the annual conferences in General Conference assembled, that it be, and it is hereby, recommended to all the annual conferences to establish, as soon as practicable, literary institutions, under their own control, in such way and manner as they may think proper.

"2. Resolved, &c., That it be the special duty of the episcopacy to use their influence to carry the above reso-

lution into effect, by recommending the subject to each annual conference.

"3. Resolved, &c., That the following amendment to the second answer of the third question of the fourth section of the first chapter of the Discipline be adopted, viz.: after the word preachers, let there be added, And the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence.

"4. Resolved, &c., That the principals of the Wesleyan Academy and Wesleyan Seminary be requested to forward a copy of their constitutions to each of the annual conferences.

"5. Resolved, &c., That a copy of this report be recorded on the journals of the several annual conferences."

The adoption of this report by the General Conference, no doubt, tended greatly to subserve the cause of education, and to diffuse among us more generally than heretofore a desire to avail ourselves of the advantages to be derived from literary and scientific improvement.

That opposition should be manifested to these efforts to raise the standard of education, by any of the disciples of the illustrious Wesley, whose profound learning added so much splendor to his character as an evangelical minister, may seem strange to some. This, however, was the fact; and their unreasonable opposition, exemplified in a variety of ways, tended not a little to paralyze, for a season, the efforts of those who had enlisted in this cause; while the apathy of others retarded its progress, and made its final success somewhat uncertain. And it has not been without much labor and persevering industry that this opposition has been measurably overcome, and the dormant energies of the Church awakened and excited to action in favor of this

noble enterprise. Its onward march, however, has been hailed with no less delight by its friends than deprecated by its enemies, while its success thus far has added greatly to the character which Methodism was acquiring in the public estimation. All we now want, to place our literary institutions on a permanent foundation, and make them eminently useful, is the simultaneous and general effort of the members and friends of the Church to contribute liberally for their support and endowment.

It has been seen in a preceding chapter that difficulties had arisen in Canada, growing chiefly out of the state of things which had been brought on by the war of 1812. In compliance with the request of the brethren in Quebec, and some members of the church in Montreal, the British conference had supplied these places with missionaries; and through the solicitations of some individuals in Upper Canada missionaries had also been sent into that province, where our preachers had long labored with great success, amid many privations and sufferings, and were still working to the satisfaction of the great majority of the people.

This state of things had been productive of much irritation among the societies in Upper Canada, creating conflicting views and interests mutually injurious, and of course tending to impede the progress of pure religion.

At this General Conference the subject came up for consideration, by numerous memorials and petitions from the several circuits in Upper Canada, protesting against the interference of the British missionaries, and praying that they might still be supplied with the ministry and ordinances of religion by the American

conference. After a due consideration of the subject, the following resolutions were adopted:—

"1. Resolved, by the delegates of the annual conferences in General Conference assembled, That it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, all except Quebec.

"2. Resolved, &c., That the following address be sent to our brethren in Canada:—

"Dear Brethren:—We have received and read with deep interest the affectionate memorials and addresses from the several circuits in the provinces of Canada, in which you have expressed your strong attachment to us, and your ardent desire for the continuance of our ministerial care over you. We most cordially reciprocate the sentiments of brotherly affection and Christian attachment you have expressed, and pledge ourselves to use our best endeavors for your spiritual and eternal interest.

"We sincerely deprecate those evils of which you complain, and which have grown out of the conduct of the missionaries sent by the British conference to labor in Canada. Confiding, however, in the integrity of that conference, and believing they have been misled by partial and erroneous statements, sent by interested persons in Canada, we still hope that the existing embarrassments will be removed, and that an amicable adjustment of this unhappy affair may be brought about.

"We can assure you that no means which, in our opinion, will be likely to produce this desirable result, shall be left untried.

"That you may be convinced that we have neither been inattentive to your interests nor unmindful of the respect due to our British brethren, we beg leave to lay before

you a brief statement of what has been done in reference to this subject.

"It is doubtless well known to you that your case was fully laid before us at our last session in this city, and impartially considered in the presence of brothers Black and Bennett, who were sent as representatives by the British conference; and after hearing all that could be said on both sides of the question, it was resolved most expedient, among other reasons because we understood it was your earnest desire, to continue, as we had done heretofore, our ministerial labors among you. That the British conference might be fully apprized of the course we had taken, an address was sent to them, stating the reasons which had directed our decision in relation to Canada, and requesting that some arrangements might be made for an amicable adjustment of the existing difficulties. To this communication we have received no direct answer.

"Similar communications have been since sent, by Bishops M'Kendree and George. The letter sent by Bishop George contained a full development of the affairs of Canada; but neither has an answer to this been received.

"As some of the circuits have petitioned to have a separate annual conference in Canada, this subject has been considered, and it is thought to be inexpedient for the present, because, among other reasons, it might prevent that interchange of preachers, so very desirable, and so essential to your prosperity.

"After assuring you of our unabated attachment to you as a branch of the Church over which we are called, in the providence of God, to extend our oversight, and of our determination, at your earnest request, as well as from a consciousness of imperious duty, to continue to afford you all the ministerial aid in our power, we exhort you to steadfastness in the faith, to unity and love, and to perseverance in all holy obedience.

"3. Resolved, &c., That the following note be inserted in the Discipline, under the twenty-third article of our Church, viz.: 'As far as it respects civil affairs we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be:* and therefore it is expected that all our preachers and people who may be under the British or any other government will behave themselves as peaceable and orderly subjects.'

"4. Resolved, by the delegates of the annual conferences in General Conference assembled, That this conference address the British conference on the subject of a mutual exchange of delegates, as representatives of the one conference to the other."

The first resolution was afterward so modified as to authorize the delegate who might be sent to England to allow the whole of the lower province to be given up to the British connection: and then the following was added:—

"5. That the episcopacy be requested, if practicable, to send a delegate to the British conference at their next session in July, or at any time thereafter, and furnish him with the requisite instructions, and also to draw on the Book Concern for the amount necessary to defray the expense.

"6. Resolved, &c., That the episcopacy, by and with the advice and consent of the Genesee conference, if they judge it expedient, previous to the sitting of the next General Conference, shall have authority to establish an annual conference in Canada."

The Rev. J. Emory was appointed delegate, who, in addition to an adjustment of the existing difficulties in Canada, was instructed to convey to that body the

affectionate attachment of the American conference to their British brethren, and to request a regular interchange of delegates from one connection to the other, at such times as might be mutually satisfactory. As an assurance, however, that there existed a disposition, on the part of the missionary committee in London, to remove all just cause of complaint, and to prevent any improper interference of their missionaries in the houses and places occupied by our preachers in Upper Canada, the following document had been received by Bishop M'Kendree and submitted to the General Conference:

"*Wesleyan Mission House, 77 Hatton Garden, London, 25th February*, 1819.

"DEAR SIR:—We transmit for your information the following resolutions, lately entered into by the committee of the General Wesleyan Missionary Society in London, relative to the British missionaries in Canada, and which resolutions have been transmitted to those missionaries.

"Resolved, 1. That it be recommended to the brethren in Canada to preach in a chapel which is now jointly occupied by the American brethren, and, for the sake of peace, to pursue their labor separately, and not to continue their labors in any station previously occupied by the American brethren, except when the population is so large, or so scattered, that it is evident a very considerable part of them must be neglected.

"Resolved, 2. That they are to act under the general instruction of the committee of June 26, 1818, viz.:

"1. That it be communicated to the missionaries there that the conference and the committee never intended that the missionaries sent out by them should invade the societies raised up by the preachers appointed by the American conference, and to divide them; but that they should communicate the benefits of the Christian ministry to those

parts of the country where the inhabitants are destitute of them, and to labor in those towns and villages where the population is so large that the addition of their labors to those of other ministers is demanded by the moral necessities of the people.

"The foregoing resolutions will, we hope, satisfy yourself and the American conference that the British conference and the missionary committee in London feel sorry that any interference should have ever taken place between your missionaries and those sent by the British conference, who most earnestly wish that their missionaries may labor in harmony with all good men.

"Praying that Christian kindness and good-will may prevail and abound, we are, dear sir, with Christian affection, your obedient servants,

"JABEZ BUNTING,
RICHARD WATSON,
JOS. TAYLOR,
General Secretaries."

Though the final result of this negotiation could not be known until some time after the adjournment of the conference, yet it seems most proper to finish the account of it in this place. And it is recorded with the more pleasure, because it evinces the disposition and determination, on the part of both the English and American conferences, not to allow the collisions which had unhappily occurred in Canada between individual preachers of the two connections to interrupt their harmony, or to weaken the strength of their friendship and fraternal regards.

Mr. Emory bore with him to the British conference the following address:—

"*Baltimore, May* 27, 1820.

"The General Conference of the Methodist Episcopal Church in the United States of America, to the British conference of ministers and preachers, late in connection with the Rev. John Wesley.

"REVEREND AND DEAR BRETHREN:—Grace, mercy, and peace be multiplied to you, and to the Israel of God under your charge, both at home and in foreign countries. With a sincere and earnest desire to establish and preserve the most perfect harmony and peace with you, our elder brethren, we have adopted measures for opening such friendly intercourse as will, we devoutly pray, tend to the accomplishment of this desirable end.

"Situated so remotely from each other, and under different forms of civil government, it is believed that no mode of correspondence will so effectually unite the European and American Methodists as an interchange of delegates from our respective conferences.

"We are encouraged to hope that such correspondence will be acceptable to you, from the consideration of the visit of Messrs. Black and Bennett, at our last session, and from the friendly opinion of our dear brother, the Rev. William Black, who has been with us during our present sitting in this city.

"Should such a friendly intercourse be approved, we shall receive with cordiality your representative at our succeeding sessions, and, with the most sincere friendship and affection, reciprocate the visit.

"The prosperity of your missions, both at home and in foreign countries, is matter of praise and thanksgiving to the great Head of the church; and our unceasing prayer is, that they still may increase more and more.

"The last four years have been distinguished by no ordinary success within the field of our labor: our borders have been greatly enlarged, and the wilderness has budded

and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the Holy Spirit, and the increase of our numbers has exceeded that of any former year.

"The field of missionary labors is opening and extending before us, and the Divine Providence appears to be preparing the way for the conversion of the Indian tribes on this vast continent.

"The bearer, the Rev. John Emory, has been appointed our delegate to your body, and will be able to give you a more particular account of the work under our charge, and especially of our commencement and progress in the missionary cause.

"Most earnestly praying that the Methodists may be identified in their doctrine, experience, and practice, in every part of the world, and that the Father of lights may pour upon you and upon us the Spirit of grace, and preserve us in the unity of faith, and in the fellowship and peace of his Son Jesus Christ, we remain, reverend and dear brethren, yours in the gospel of our common Lord.

"Signed by order and in behalf of the Methodist Episcopal Church,

"ENOCH GEORGE, *President*,
ALEXANDER M'CAINE, *Secretary*."

To this address the following answer was sent, together with the resolutions in relation to the existing difficulties in Canada:

"To the General Superintendents of the Methodist Episcopal Church in the United States of America.

"DEAR BRETHREN:—We inclose to your care the resolutions passed by the conference after the letters addressed to us by the American General Conference, and delivered by the Rev. John Emory, had been read and considered.

"In addition to the expression of our sentiments contained in those resolutions, on the renewal of intercourse between the two conferences, we are directed to request you to convey to your next General Conference our warmest thanks for those declarations of unabated brotherly affection toward us and the connection which your letters contain, and for the appointment of Mr. Emory as your representative.

"In him we have recognized the purity of your doctrine and the fervor and simplicity of your piety. We have received him, not as a stranger, but as a 'brother beloved.' Our hearts are as his heart; and it will be remembered as one of the most pleasing circumstances connected with the conference held in this town, that our personal intercourse with you was here restored, and that this 'work of love' was committed to so able and excellent a brother, whose public ministrations and addresses in our conference have been equally gratifying and instructive to us and to our people.

"From the statements made by Mr. Emory as to the progress of the work of God in the United States, we have received the greatest satisfaction. We offered our united thanksgivings to God that the doctrines of primitive Methodism, the preaching of which God has so eminently owned in the salvation of men and the edification of believers, are not only continued among you in their purity, but have been so widely extended by your great and persevering efforts; and that the same holy discipline, in all its essential parts, continues, wherever you form societies, to guard and confirm the work which God has made to prosper in your hands.

"For the state of our affairs in Great Britain and Ireland, and in our missionary stations, we refer you to Mr. Emory, who, as health would allow, has attended our sittings, and to those publications with which, before his de-

parture, we shall be happy to furnish him, to be laid before you.

"You will see that we have had to rejoice with you in the great extension of the work of God into the various parts of the British empire, and that the institutions of Methodism, which we have proved to be so well adapted to promote and to preserve true religion, are known and valued in every quarter of the globe. May we, with you, be the honored instruments of turning the disobedient to the wisdom of the just in every place, and of hastening the universal kingdom of our Lord.

"The resolutions on the disputes in the Canadas were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. Emory. We hope that they will lead to a full adjustment of those disputes, and that the affection which exists between the two connections generally will extend itself to the brethren and societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those provinces, and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love among those over whom you have control and influence.

"With earnest prayers for you, dear and honored brethren, in particular, on whom devolve the general direction of the affairs of the great body of Methodists in the western world, and labors so severe, but so glorious,—that you may be filled with wisdom for counsel, and strength to fulfil the duties of your great office;—and also praying that all your churches may have rest, and, walking in the fear of the Lord, and in the comforts of the Holy Ghost, be abundantly multiplied, we are, dear brethren, yours most affectionately in Christ Jesus,

"JABEZ BUNTING, *President*,
GEORGE MARSDEN, *Secretary*.

"*Liverpool, August*, 1820." 3

"*Resolutions of the British Conference on American Affairs.*

"1. That the conference embraces with pleasure this opportunity of recognizing that principle which, it is hoped, will be permanently maintained,—that the Wesleyan Methodists are one in every part of the world.

"2. That the British conference has frequently rejoiced in the very favorable account which they have received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America; but that it is with peculiar pleasure that they receive a representative from the General Conference in America. The statement given by our beloved brother, Mr. Emory, of the present state of Methodism in America, has been received with much joy; and the conference also expresses its high satisfaction, not only in the declaration, but in the proof, of the love of our American brethren in fully opening the way for a brotherly intercourse between the European and the American societies.

"3. The conference particularly rejoices in the zeal which is manifested by our American brethren in carrying the gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labors in that natural and moral wilderness; and hopes that the time is drawing near when the aborigines of that vast continent shall become the mild and gentle followers of our gracious Redeemer.

"4. That it is the earnest wish of this conference that the kind and friendly intercourse which is now opened between the British and the American conference should be continued; and that, prior to the time of holding the next General Conference in America, the British conference will appoint one or more of their body to visit our brethren in America, to be present at their General Conference.

"5. That a letter shall be sent to the American brethren,

containing these resolutions, and strongly expressing our high approbation of the selection of our highly esteemed brother, Mr. Emory, as their representative to our conference, and of our earnest desire and prayer that, in the spirit of Christian love, we may ever be one in Christ Jesus.

"6. That there shall be a regular exchange of Minutes, magazines, missionary reports and notices, and all new original works, published by the European and American Methodists, from their respective book rooms.

"On the subject of the unpleasant circumstances which have occurred in the Canadas between the American preachers and our missionaries, referred to the conference by the missionary committee in London, with their opinion that Upper Canada shall be left in possession of the American brethren, and that our missionary exertions shall be confined to the lower province, this committee recommend to the conference the adoption of the following principles and arrangements:—

"1. That, as the American Methodists and ourselves are but one body, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other's labors.

"2. That this principle shall be the rule by which the disputes now existing in the Canadas, between our missionaries, shall be terminated.

"3. That the simplest and most effectual manner of carrying this rule into effect appears to us to be, to accede to the suggestion of the American conference, that the American brethren shall have the occupation of Upper Canada, and the British missionaries that of Lower Canada, allowing sufficient time for carrying this arrangement into effect, with all possible tenderness to existing prejudices and conflicting interests on both sides; the

arrangement to be completed within a period to be fixed as early as possible by the missionary committee. But should insuperable difficulties occur in the attempt to execute this plan, (which, however, we do not anticipate,) either party shall be at liberty to propose any other mode of accommodation which shall assume as its basis the great principle laid down in the first of these resolutions, and which we are of opinion should be held most sacred in every part of the world.

"4. That if hereafter it shall appear to any of our brethren there, either British missionaries or American preachers, that any place on either side the boundary line, now mentioned, needs religious help, and presents a favorable opportunity for usefulness, the case shall be referred by the Canada district meeting to the General Conference, or by that body to the Canada district; and if either shall formally decline to supply the place on their own side the boundary, then the other shall be at liberty to supply the said place, without being deemed to have violated the terms of this friendly compact.

"5. And it shall be explicitly understood in this arrangement, that each party shall be bound to supply with preachers all those stations and their dependencies which shall be relinquished by each of the connections, that no place on either side shall sustain any loss of the ordinances of religion in consequence of this arrangement.

"5. That the missionary committee be directed to address a letter to the private and official members, trustees, &c., under the care of our missionaries in Upper Canada, informing them of the judgment of the conference, and affectionately and earnestly advising them to put themselves and their chapels under the pastoral care of the American preachers, with the suggestion of such considerations, to incline them to it, as the committee may judge most proper.

"7. That the bishops of the American connection shall direct a similar letter to the private and official members, trustees, &c., under the care of the American preachers in the province of Lower Canada, requesting them to put themselves and their chapels under the care of the British missionaries."

The instructions to the missionaries, sent out in pursuance of the above arrangement, are so replete with Christian urbanity and kindness, and so fully exemplify the spirit by which all Christian associations should be actuated in their intercourse with each other, that I am persuaded the reader will be gratified with their perusal. They are as follows:

"*Copy of a letter of instructions from the Missionary Committee in London, to the Rev. Messrs. R. Williams and the other British missionaries in the provinces of Canada.*

"DEAR BROTHER:—Herewith we transmit you a copy of resolutions, passed at our late conference, on the subject of the disputes which have unhappily existed between our American brethren and us, relative to our missions in Canada.

"The preceding resolutions are general, and refer to the renewal of the intercourse, by personal deputation, between the American and British conferences, by the visit of Mr. Emory. We have given you the resolutions in full, that you may see that we have recognized the principle that the Methodist body is ONE throughout the world, and that therefore its members are bound to cordial affection and brotherly union.

"The resolutions of the committee, passed some time ago, and forwarded for your guidance, prohibiting any interference with the work of the American brethren, would show you that the existence of collisions between us and them gave us serious concern, and that the committee were

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anxious to remove, as far as they, at that time, were acquainted with the circumstances, every occasion of dispute.

"Certainly the case of Montreal chapel was one which we could never justify to our minds, and the committee have in many instances had but a partial knowledge of the real religious wants of the upper province, and of its means of supply. The only reason we could have for increasing the number of missionaries in that province was, the presumption of a strong necessity, arising out of the destitute condition of the inhabitants, the total want, or too great distance of ministers.

"On no other ground could we apply money raised for missionary purposes for the supply of preachers to Upper Canada. The information we have had for two years past has all served to show that the number of preachers employed there by the American brethren was greater than we had at first supposed, and was constantly increasing.

"To us, therefore, it now appears, that though there may be places in that province which are not visited, they are within the range, or constantly coming within the range, of the extended American itinerancy; and that Upper Canada does not present to our efforts a ground so fully and decidedly missionary as the lower province, where much less help exists, and a great part of the population is involved in popish superstition.

"We know that political reasons exist in many minds for supplying even Upper Canada, as far as possible, with British missionaries; and however natural this feeling may be to Englishmen, and even praiseworthy, when not carried too far, it will be obvious to you that this is a ground on which, as a missionary society, and especially as a society under the direction of a committee which recognizes as brethren, and one with itself, the American Methodists, we cannot act.

"1. Because, as a missionary society, we cannot lay it

down as a principle that those whose object is to convert the world shall be prevented from seeking and saving souls under a foreign government, for we do not thus regulate our own efforts.

"2. To act on this principle would be to cast an odium upon our American brethren, as though they did not conduct themselves peaceably under the British government, which is, we believe, contrary to the fact.

"3. That if any particular exceptions to this Christian and submissive conduct were, on their part, to occur, we have not the least right to interfere, unless, indeed, the American conference obviously neglected to enforce upon the offending parties its own discipline. Upon any political feeling which may exist, either in your minds or in the minds of a party in any place, we cannot therefore proceed. Our objects are purely spiritual, and our American brethren and ourselves are one body of Christians, sprung from a common stock, holding the same doctrines, enforcing the same discipline, and striving in common to spread the light of true religion through the world.

"In conformity with these views, we have long thought it a reproach, and doing more injury, by disturbing the harmony of the two connections, than could be counterbalanced by any local good, that the same city or town should see two congregations, and two societies, and two preachers, professing the same form of Christianity, and yet thus proclaiming themselves rivals to each other, and, in some instances, invading each other's societies and chapels, and thus producing party feelings. The purposes of each, we are ready to allow, have been good, though mistaken; and we rather blame ourselves for not having obtained more accurate information on some particulars, than intimate any dissatisfaction with the missionaries in the Canadas, with whose zeal and labors we have so much reason to be satisfied.

"A part of the evil has also arisen from the want of personal communication, by deputation, between the two conferences, now happily established. These considerations had long and seriously occupied our minds before the arrival of Mr. Emory, charged by the General American Conference to bring these matters under our consideration. The committee, previous to the conference, went with him fully into the discussion of the disputes in the Canadas, and recommended those principles of adjustment which the conference, after they had been referred to a special committee during the time of its sitting, adopted, and which we now transmit to all the brethren in the Canada station.

"You will consider these resolutions as the fruit of a very ample inquiry, and of serious deliberation.

"None of the principles here adopted by us do indeed go farther than to prevent interference with each other's labors among the American and British missionaries, and the setting up of 'altar against altar' in the same city, town, or village; but, knowing that circumstances of irritation exist, and that too near a proximity might, through the infirmity of human nature, lead to a violation of that union which the conference has deemed a matter of *paramount* importance to maintain, we have thought it best to adopt a geographical division of the labor of each, and that the upper province should be left to the American brethren and the lower to you. The reasons for this are,

"1. That the upper province is so adequately supplied by the American conference as not to present that pressing case of necessity which will justify our expending our funds upon it.

"2. That Mr. Emory has engaged that its full supply by American preachers shall be, as far as possible, attended to.

"3. That this measure at once terminates the dispute as to Montreal.

"4. That it will prevent collision without sacrifice of public good.

"5. That Lower Canada demands our efforts rather than Upper, as being more destitute, and the labors of the brethren there being more truly missionary.

"A transfer of societies and places of preaching will of course follow. Our societies in Upper Canada are to be put under the care of the American brethren; theirs in the lower province under yours.

"It is clear that this, under all circumstances, will require prudent and wise management, and we depend upon you to carry the arrangement into effect in the same spirit of kindness and temper in which the question has been determined by the conference and Mr. Emory.

"Feel that you are one with your American brethren, embarked in the same great cause, and eminently of the same religious family, and the little difficulties of arrangement will be easily surmounted; and if any warm spirits (which is probable) rise up to trouble you, remember that you are to act upon the great principle sanctioned by the conference, and not upon local prejudices. The same advices Mr. Emory has pledged himself shall be given to the American preachers, and you will each endeavor to transfer the same spirit into the societies respectively. When the preachers recognize each other as brethren, the people will naturally fall under the influence of the same feeling.

"We have appointed our respected brethren, Messrs. Williams and Hick, who are to choose as an associate a third preacher in full connection, to meet an equal number of preachers to be appointed by the American bishop, who shall agree upon the time in which the chapels and societies shall be mutually transferred, and the arrangements of the conference be carried into effect. The place of the meeting they are to fix for their mutual convenience,

but the meeting is to be held as early as possible after the receipt of the instructions of the committee, that the report of the final adjustment of the affair may appear in your next district minutes.

"We conclude with our best wishes for your personal happiness and usefulness. May you ever go forth in the 'fulness of the blessing of the gospel of peace,' and be made the honored instruments of winning many souls to the knowledge and obedience of the faith of our Lord Jesus Christ.

"We are, dear brother, yours very affectionately,

"JOS. TAYLOR,
RICHARD WATSON,
Secretaries.

"*Wesleyan Mission House*, 77 *Hatton Garden*, 23*d August*, 1820."

As it was agreed that our bishops should send similar instructions to those brethren to whom the carrying the above resolutions into practical effect should be committed, the following communication was sent to the Rev. William Case:—

"*Alexandria*, (*D. C.*,) *Oct.* 16, 1820.

"DEAR BROTHER:—I transmit you herewith a copy of the resolutions of the late British conference, received through brother Emory, our representative to that body, on the subjects embraced in his mission; and also of the instructions of the missionary committee in London to the Rev. Messrs. R. Williams and the other British missionaries in the provinces of Canada, predicated on those resolutions.

"From these documents you will perceive that the desire of our General Conference, both for the establishment of a personal intercourse by deputation between the two connections, and for the amicable adjustment of the afflicting

differences in the Canadas, has been happily accomplished. Indeed it appears, not only from those papers, but from the communications of our representative, that this desire was met, both by the British conference and the missionary committee, with a promptness and brotherly affection which we should take equal pleasure in acknowledging and reciprocating.

"This it now devolves upon me (my colleagues being necessarily at a great distance, in the discharge of their official duties in the south and west) to enjoin it upon you to do; and to promote the same spirit of kindness toward our British brethren, among all the preachers, traveling and local, and all the official and private members within your district, to the utmost extent of your power.

"To remove the prejudices and allay the unpleasant excitements existing will, no doubt, require much prudent care. But in this 'labor of love' I expect in you a ready mind. Let the difficulties you may meet with only stimulate you to the exertion of your best and most persevering efforts in this behalf. Remember, 'Blessed are the peacemakers.' '*Seek* peace, then, and *ensue* it.' If it even seem to flee from you, follow it: 'Looking *diligently*, lest any man fail of the grace of GOD; lest any root of bitterness, springing up, trouble you, and thereby many be defiled.'

"In the present state of things, (your acquaintance with which renders detail unnecessary,) we have thought it best to agree to a division of our field of labors in the Canadas by the provincial line. In the expediency of this measure you will see that the missionary committee in London and the British conference have concurred; so that our labors there are to be confined, in future, to the upper province, and those of the British missionaries to the lower.

"A transfer of societies and places of preaching will of course follow. Our societies in Lower Canada are to be

put under the care of our British brethren, and theirs, in the upper province, under ours.

"For the execution of these arrangements I have appointed brother Ryan and yourself, with authority to associate with you a third preacher in full connection, to meet the Rev. Messrs. R. Williams and Hick, appointed by the missionary committee, and such other preacher as they may associate with them. The time and place of meeting you will agree on with them, for your mutual convenience. The missionary committee have instructed their agents that the meeting is to be held as early as possible after the receipt of the instructions of the committee, that the report of the final adjustment of the affair may appear in the next district minutes. In this we concur. You will, therefore, immediately on the reception of these instructions, in conjunction with brother Ryan and your associate, correspond with the Rev. Messrs. Williams and Hick and their associate on the subject; and fail not to use every means in your power for the prompt execution of the arrangements in the best faith, and in the most harmonious and affectionate manner. In the language of the missionary committee we cordially unite to say, 'Feel that you are one with your' British 'brethren, embarked in the same great cause, and eminently of the same religious family, and the little difficulties of arrangement will be easily surmounted; and if any warm spirits rise up to trouble you, remember that you are to act on the great principles now sanctioned and avowed by the two connections, and not upon local prejudices.' If each endeavor to transfuse this spirit into the societies respectively, the people will much more easily be brought under the influence of the same feeling, when it shall be found to possess and actuate the preachers. In any event, let there be no deficiency on your part in spirit, word, or deed. We commit to you a sacred work, which you are bound to

perform, not only as to the matter, but in the manner, in the temper, in which, as these instructions are intended to show you, we ourselves would perform it, could we be present. Attend strictly to this, that we may have joy and consolation in your love, the bowels of the saints being refreshed by you; and forward to us, as early as possible, regular and full copies of all your correspondence and proceedings in this business.

"Should it be found practicable to complete the arrangements previously to the next Genesee annual conference, you will of course take care to provide for the supply of those circuits, societies, and places of preaching in the upper province which may be transferred to us by our British brethren, as they are to provide for those which are to be simultaneously transferred to them in the lower province. You will also take care, from time to time, to extend supplies to any remaining places which may be found destitute in the upper province, as far as possible.

"There are several circuits, I believe, in Lower Canada, attached to the New-York and New-England conferences. These are included in the arrangement. You will therefore forward a copy of these instructions to each of the presiding elders within whose districts those circuits are embraced, and request them to be prepared to co-operate with you in the final execution of the business, and to report the same at their ensuing annual conferences respectively.

"The missionary committee in London having kindly furnished us with a copy of their instructions, we shall transmit a copy of these I now send you to them. You will also show them, when you meet, to the Rev. Messrs. Williams and Hick and their associate, and, if they desire it, give them a copy, that you may go on in this good work as we have happily begun, with that frankness and kindness which become brethren in such a cause.

"By the sixth resolution of the British conference on the Canadian business, it is provided that the missionary committee be directed to address a letter to the private and official members, trustees, &c., under the care of the missionaries in Upper Canada, informing them of the judgment of the conference, and affectionately and earnestly advising them to put themselves and their chapels under the pastoral care of the American preachers, with the suggestion of such considerations to incline them to it as the committee may judge most proper. And by the seventh resolution it is provided that we shall address a similar letter to the private and official members, trustees, &c., under our care. I accordingly inclose a letter which you will use for this purpose, after you have met with Messrs. Williams and Hick, &c., and agreed with them on the time of making the transfer of the societies, chapels, &c., but not to be used before. At the same time, after this meeting and agreement, you will also forward a copy of this letter to each of the presiding elders in the New-York and New-England conferences whose districts embrace circuits in Lower Canada, to be used by them.

"Confiding in your faithful discharge of the several trusts committed to you, I commend you to the Lord, and remain, dear brother, yours in love.

"WM. M'KENDREE."

The following was also addressed to the brethren therein mentioned in Lower Canada:—

"To the private and official members, trustees, &c., of the Methodist Episcopal Church in Lower Canada.

"VERY DEAR BRETHREN:—You are aware that, for several years past, very unpleasant collisions have occurred in various parts both of the upper and lower provinces, between the British missionaries and some of our brethren. This has been a source of great affliction to us, and has

led to the adoption of various and successive measures for the correction of the evil.

"Our late General Conference, being earnestly desirous of restoring the amicable relations of the two connections, authorized the deputation of a representative to the British conference for this purpose. One was accordingly sent. And, after a deliberate investigation, it has been mutually thought best, for the sake of peace and love, under all the circumstances of the case, to divide our labors in the Canadas in such a manner as to guard effectually against all collisions in future.

"With this view, it has been agreed that our British brethren shall supply the lower province and our preachers the upper; yet so that no circuits or societies on either side shall be left destitute by the other. This has been sacredly attended to, and mutual pledges for the performance of it have been passed. It now becomes our duty, therefore, to inform you of this agreement, and to advise you, in the most affectionate and earnest manner, to put yourselves and your chapels under the care of our British brethren, as their societies and chapels in the upper province will be put under ours.

"This communication to you, we confess, is not made without pain; not from any want of affection for our British brethren, but from the recollection of those tender and endearing ties which have bound us to you. But a necessity is laid upon us. It is a peace-offering. No other consideration could have induced us to consent to the measure. Forgive, therefore, our seeming to give you up. We do not give you up in heart, in affection, in kind regards, in prayers.

"The British and American connections have now mutually recognized each other as one body of Christians, sprung from a common stock, holding the same doctrines, of the same religious family, and striving in common to

speed the light of true religion through the world; and they have agreed to keep up a regular intercourse by deputation, in future, for the maintenance of this brotherly union.

"Let any past differences, therefore, be forgotten. Let them be buried for ever. Confirm your love toward our British brethren, and receive them as ourselves;—not as strangers, but as brothers beloved. By this shall all men know that we are Christ's disciples, if we love one another. Love is of God, and he that dwelleth in love dwelleth in God, and God in him. May the God of love and peace be with you, and crown you with the blessedness of contributing with us to heal the wounds of the Church, and to establish that 'fellowship of the Spirit' which shall enable us to say, 'Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountain of Zion: for there the Lord commanded the blessing, even life for evermore.'

"For any farther information that you may desire I refer you to the presiding elder, to whom it is given in charge to make this communication to you; and remain, dear brethren, with the same affection for you, in the bonds of the gospel of peace, and the best wishes and prayers for your happiness and salvation,

"WM. M'KENDREE.

"*Alexandria*, (*D. C.*,) *October* 16, 1820."

These proceedings gave general satisfaction, and tended not a little to allay the uneasiness which had resulted from the collisions of individuals in the two provinces, as well as to soften the asperities of those who had suffered the heat of party zeal to carry them be-

yond the bounds of Christian moderation. This result also shows how little the individual and local interests of a few affect those whose position gives them a commanding and impartial view of the whole ground of controversy, and who consequently feel for the whole as for every part, and for every part as for the whole. And it is no small commendation of the Christian spirit by which each of the contracting parties was actuated, to find them thus ready to sacrifice individual and local interests for the sake of binding the entire Methodist family together in one great brotherhood.

An improved edition of our Hymn Book was ordered by this General Conference to be printed by the book agents. The first hymn book printed in this country for the use of the members and friends of our Church was small, containing, to be sure, a choice selection, but not a sufficient variety of hymns to suit the different states of the human heart, and the several subjects which might be introduced into the pulpit, and other exercises of social worship and private devotion. This had been remedied, as was supposed, by adding, in 1808, a second book, consisting chiefly of hymns taken from the original hymns of John and Charles Wesley; but, unhappily, those who made this selection had taken the liberty to alter many of the hymns, by leaving out parts of stanzas, altering words, shortening or lengthening hymns, without much judgment or taste. By this injudicious method the poetry was often marred, and the sentiment changed much for the worse.

These things led the New-York conference, at its session in 1819, to request the book committee in New-York, in conjunction with the book agents, to prepare a revised edition of our Hymn Book, to be presented to

this General Conference, which was done accordingly. The conference approved of the copy, and ordered it to be printed. The following extract from the preface will show the extent of and reasons for the alterations:

"The Hymn Book heretofore in use among us has been thought by many to be defective, partly on account of the mutilated state of some of the hymns, and partly because of its being divided into two books. To remedy these inconveniences, measures have been adopted to prepare a revised edition of our Hymn Book, such a one as should exclude the defects and retain the excellences of the one heretofore published.

"The greater part of the hymns contained in the former edition are retained in this, and several from Wesleys' and Coke's collections, not before published in this country, are added. The principal improvements which have been made consist in restoring those which had been altered, as is believed, for the worse, to their original state, as they came from the poetical pen of the Wesleys; for the following hymns were, except a few which have been taken from other authors, composed by the Rev. John and Charles Wesley—names that will ever be held dear and in high estimation by every lover of sacred poetry."

This edition of the Hymn Book has been in use ever since, unaltered, except the addition of the names of the tunes at the head of each hymn, and, in 1836, of a supplement, which was prepared in conformity to the recommendation of the General Conference of 1832.

Up to this time our people had not been furnished with a tune book suited to the various metres of our most excellent hymns. This General Conference ordered the editors to adopt such measures as they might judge most fit to supply this deficiency; and they ac-

cordingly, soon after the adjournment of conference, appointed a committee of competent persons to make a selection of such tunes as were needed to enable our congregations to use, in their devotional exercises, any and every hymn in the published collection they might choose, without being compelled to omit, for the want of a suitable tune, those particular metres especially, which are among the most experimental, spiritual, and poetical in the book. The following preface to this collection of tunes will show the reasons for and the manner in which the work was accomplished:—

"Singing forms such an interesting and important branch of divine service, that every effort to improve the science of sacred music should meet with corresponding encouragement. Nothing tends more, when rightly performed, to elevate the mind, and tune it to the strains of pure devotion. Hence the high estimation in which it has been constantly held by the Christian church. Indeed, every considerable revival of true godliness has been attended, not only with the cultivation and enlargement of knowledge in general, but of sacred poetry and music in particular. Singing and making melody in the heart to the Lord is the natural result of having the love of God shed abroad in the heart by the Holy Spirit. The melodious notes of many voices, harmoniously uniting to sound the praises of God, cannot but inspire the heart of the Christian to devotion, and elevate the affections to things spiritual and divine. Who, then, can be uninterested in the improvement of a science so beneficial to the church of God! What heart that has ever vibrated to the inspiring sounds of sacred and vocal music, but must exult in every attempt that is made to cultivate and diffuse the knowledge of this useful auxiliary in spreading the knowledge of God our Saviour!

"Though the Methodist Episcopal Church has never been insensible to the advantages resulting from the knowledge and practice of vocal music, having always used it —perhaps more than most other denominations of Christians—in public assemblies and private associations; yet a suitable tune book, adapted to the various hymns and metres of its Hymn Book, has long been a desideratum in its spiritual economy. Several efforts, indeed, have been made, by individuals, to supply this deficiency. The subject was brought before the General Conference at its last session; and it was finally referred to the discretion of the book agents.

"Believing such a collection of tunes, as should be suited to the various metres and subjects of our hymns, would be highly advantageous to the members and friends of our Church, soon after the conference closed its session, the agents adopted measures to accomplish this very desirable object. For this purpose a committee, consisting of members of our Church, was appointed, who, besides their competency to this undertaking, felt a deep interest in the reputation and utility of this very important part of divine service. They were requested, in conformity as nearly as practicable to the requisition of our Discipline, to make a selection of tunes from authors of approved merit, keeping in view the various sections of our widely extended connection, that the peculiarity of taste, in the choice of tunes, might, as far as possible, be gratified. They entered upon their labor with cheerfulness, and persevered with conscientious care and diligence until they brought their work to a close: and the tunes comprised in the following selection will evince the result of their ex ertions, and their communication to the agents, with which we close this preface, will explain the manner in which they executed the trust confided to them.

"'DEAR BRETHREN:—Your committee, whose task it has been, by your request, to compile a book of tunes for the use of the Methodist Episcopal Church, report: That they have been fully aware of the extreme difficulty of making such a collection of tunes as should in all respects be accommodated either to the fancy or taste of every section of our widely extended connection. In the use of any particular style of tunes, so much generally depends upon education, local feelings, or mental constitution, that, except with those who are skilled in the science of music, the choice of a tune is seldom caused by a discovery of its intrinsic worth, or its adaptation to the solemnities of Christian worship. Your committee, therefore, will neither be surprised nor disappointed if their selection, in coming before the public, meet with some of those discouragements which have attended works of a similar nature.

"'Your committee, however, have not been regardless of the partialities of our societies in different parts of the Union. They have availed themselves of standard works which have obtained celebrity in the eastern and southern states, as well as those that are in general use among us. The best European authors have also been consulted. Books edited by members of our Church, or with a design to suit our Hymn Book, have received particular attention. They have neglected no means of ascertaining the wishes of our friends, and of accommodating, as far as possible, their plan to those wishes.

"'It may be proper to suggest that the primary object of your committee has been, not to prepare a collection of tunes for social circles or singing associations, (though they hope the work will not be unacceptable even in this light,) but, according to your own directions, for the use of worshiping congregations. They have therefore, in the first place, carefully avoided the choice of all such tunes as, from the intricacy or unsuitableness of their style, are

incapable of being easily learned by ordinary congregations; for one of the most important objects of public singing is lost when every tuneful voice in the house of God cannot join in the solemn exercise.

"'Secondly, In cordial approbation of that clause of our Discipline which disapproves of fugue tunes, they have (with the exception of a very few, the use of which has been established by general practice) passed by those distinguished by that peculiarity.

"'Thirdly, In order to assist leaders of singing, they have carefully affixed over each hymn in the new Hymn Book the name of such tune as, in their opinion, is suitable to that hymn.

"'Your committee have thought proper to insert brief instructions in the rudiments of music, which will be found of great utility where the work is introduced into singing schools.

"'Thus, after the labor of nearly a twelvemonth, your committee have the pleasure of delivering into your hands the result of their joint exertions: they are happy in having this opportunity of contributing their part toward the improvement of one of the most delightful, as well as one of the most devotional parts of divine worship. Uninfluenced by the expectation or desire of any pecuniary recompense, they only wish as a reward for their labors the approbation of their brethren, beloved in Christ, who compose the general and annual conferences, and that of the membership of the Methodist Church. We have long needed a work which might be considered as a standard of music for our connection in America. That which your committee present to you is an attempt for this, according to the best of their judgment.

"'Finally, praying that the blessing of Heaven may accompany their efforts, they would subjoin the language of our bishops as a just expression of their own sentiments:

"We exhort all to sing with the Spirit and with the understanding also; and thus may the high praises of God be set up from east to west, from north to south; and we shall be happily instrumental in leading the devotion of thousands, and shall rejoice to join them in time and eternity."—All which is respectfully submitted.

"'*New-York, October* 23, 1821.'"

This book continued in use until 1832, when a revised edition of these tunes was published, in obedience to the orders of the General Conference. In 1836, believing that a greater variety of tunes was needed to meet the wants of our growing Church, better suited to the various tastes and peculiar habits of the several sections of our country, our book agents and editors adopted the very judicious course of selecting a committee composed of a member from Boston, New-York, Philadelphia, and Baltimore, who prepared the edition now in use, and which, I believe, gives general satisfaction.

With a view to prevent, as far as practicable, our people from running heedlessly into debt in procuring houses of worship, to secure them permanently for the use of the ministers and members of the Methodist Episcopal Church in the places where they should be built, as well as to check the practice of selling or renting the slips, the following resolutions were adopted, and ordered to be incorporated in the Discipline, in answer to the question, "Is any thing advisable in regard to building?"

"1. That from this date no house of worship under our charge shall be built, or the building commenced, until the site or ground on which such house or houses are to be located is secured to the church as our deed of settlement directs, and said deed is legally executed.

"2. That from and after this date no house of worship under our charge shall be commenced until three-fourths of the money necessary to complete the building be in hand or subscribed. The estimate of the sum necessary for the whole expense of said house or houses to be made by a judicious committee, to consist of at least three members of our Church, to be chosen by the quarterly meeting conference of the circuit or station in which such house or houses are designed to be built.

"3. That it be made the duty of each presiding elder and preacher in charge to make proper inquiry in their districts, circuits, and stations respecting the title we have to our houses of worship; and in all cases where a title is found deficient, to adopt the most judicious and prudent measures to have them secured as directed in our deed of settlement, and whenever a vacancy is found in the trusteeship to have it filled, as directed in the Discipline.

"4. That the practice of building houses with pews, and the renting and selling said pews, is contrary to our economy, and that it be the duty of the several annual conferences to use their influence to prevent such houses from being built in future, and, as far as possible, to make those free which have already been built with pews.

"5. That in future we will admit of no charter, deed, or conveyance for any house to be used by us as a house of worship, unless it be provided in such charter, deed, or conveyance that the trustees of said house shall at all times permit such ministers and preachers, belonging to the Methodist Episcopal Church, as shall from time to time be duly authorized by the General Conference of said Church, or by the annual conference, to preach and expound God s holy word, and to execute the rules and discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement."

The rule in reference to the preliminary steps to be taken in regard to procuring funds for building churches has been but little heeded, our people thinking, probably, that they understand this matter better than the General Conference, and hence, in many instances, debts have been contracted to such an amount as to render the situation of the trustees extremely embarrassing, if not indeed almost ruinous. Nor has all that has been said and done to prevent the renting or selling of slips checked the practice, for it has gone on steadily increasing among us in most of the northern conferences. It would seem, however, that the advocates for the exclusive free seat system were determined at this conference to make a strong effort to annihilate the practice; for in the first answer to the above question, which until now read, "Let all our churches be built plain and decent," were added the words, "and with free seats." This amendment, however, was not carried without great opposition from those delegates who felt the necessity, either to have no houses at all, or to permit them to be built with a view to rent or sell the seats.

A very important alteration was made at this conference in respect to local preachers. Until now they had been identified with the quarterly meeting conferences, had received their license to preach on the recommendation of this meeting, and were amenable to it for their moral, Christian, and official conduct, with the privilege of an appeal to an annual conference in case they had been censured, suspended, or expelled by the quarterly conference. A little uneasiness had been manifested at times, by some of the local preachers, because they thought they had been abridged of some of their

rights, in not being permitted to be examined, licensed, and tried by their peers exclusively. To remove the cause of their dissatisfaction by granting the privilege of transacting the business which related to themselves exclusively, this General Conference created a "*District Conference*," to be composed of "all the local preachers in the" (presiding elder's) "district who shall have been licensed two years." Of this meeting the presiding elder of the district, or, in his absence, such person as the district meeting might elect for the purpose, was to be president. This conference was authorized to grant licenses to proper persons to preach as local preachers, to renew their licenses, to recommend to annual conferences suitable persons for deacon's or elder's orders in the local ministry, for admission on trial in an annual conference, to try, suspend, expel, or acquit such local preachers as might be accused; but it could not license any man to preach unless he were recommended by a quarterly meeting conference: in fact, all the powers formerly belonging to the quarterly conference, which related to local preachers, except simply the privilege of recommending the candidates to the office of local preachers, were transferred to this district conference.

As was foreseen by some who were opposed to this startling innovation upon a long established usage, this conference by no means worked well. Many of the local preachers themselves were much dissatisfied with it, and hence, in various parts of the country, it was difficult to convene a sufficient number to do business; while in others, where they were most active in procuring the passage of the law creating and defining the powers of this conference, a spirit of insubordination, in-

compatible with the rights and privileges of the itinerancy, began to manifest itself; and there can be no doubt that this injudicious measure, which had been presented to and carried through the conference with some precipitancy, tended to foment that spirit of radicalism which ended in the secession of the party who styled themselves "Reformers," and who have since organized under the name of the "Protestant Methodist Church."

In consequence of witnessing these effects of the present organization, the powers of the district conferences were from time to time somewhat abridged, replacing in the quarterly meeting conference the power of transacting the affairs relating to local preachers, where and when the district conference did not assemble, until finally, in 1836, the district conference was dissolved, and its rights, powers, and privileges reverted back to the quarterly meeting conference, where they have been and are now exercised, to the general satisfaction of all concerned.

As the constitution of our Missionary Society contemplated the co-operation of the General Conference, having given authority to that body to incorporate an article for the appointment of missionaries, and for regulating the manner in which the funds for their support should be drawn, the subject came up for consideration before this General Conference, and its deliberations resulted in the adoption of the following report, which was drawn up, I believe, by the late Bishop Emory:—

"Your committee regard the Christian ministry as peculiarly a *missionary* ministry. 'Go ye into all the world, and preach the gospel to every creature,' is the very found-

ation of its authority, and develops its character simultaneously with its origin.

"The success which attended the itinerant and missionary labors of the first heralds of salvation farther establishes the correctness of this view, and demonstrates the divine sanction of this method of spreading the gospel.

"In process of time, however, the missionary spirit declined, and the spirit of genuine Christianity with it. Then it pleased the Lord to raise up the Messrs. Wesleys, Whitefield, and others, through whose itinerant and missionary labors a great revival of vital piety was commenced, the progress and extent of which, at present, your committee cannot but regard as cause of unbounded thankfulness and pleasure.

"The missions of Boardman and Pilmoor, of Wright, of Asbury, and others, are events in our history not soon to be forgotten. A grateful people feel their happy influence and hold their memory dear, and generations yet unborn will rise up and call them blessed.

"Can *we*, then, be listless to the cause of missions? We cannot. Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause.

"In missionary efforts our British brethren are before us. We congratulate them on their zeal and their success. But your committee beg leave to entreat this conference to emulate their example. The time, indeed, may not yet be come in which we should send our missionaries beyond seas. Our own continent presents to us fields sufficiently vast, which are opening before us, and whitening to the harvest. These, it is probable, will demand all the laborers and all the means which we can command at present.

"You will permit your committee to mention some of those missionary grounds which may have a peculiar claim to your first attentions. They are the Canadas, the

Floridas, the state of Louisiana, the territories of Arkansas and Missouri, our western frontiers generally, having regard to those who use the French, Spanish, or other foreign languages, as well as to those who use the English; together with any destitute places in the interior in which circuits may not yet have been formed, and where it may be judged important to have efficient missions.

"In a particular manner the committee solicit the attention of the conference to the condition of the aborigines of our country, the Indian tribes. American Christians are certainly under peculiar obligations to impart to *them* the blessings of civilization and Christian light. That there is no just cause to despair of success, through grace, in this charitable and pious undertaking, is demonstrated by the fact that there are already gathered into Church fellowship about sixty members of the Wyandot tribe, in the state of Ohio; and that a successful mission, under our direction, is now in operation among them. Why might not similar success attend other missions among other tribes? Is the Lord's arm shortened that he cannot save our brothers of the forest? or is his ear heavy that he will not hear in their behalf?

"The government of the United States has manifested a disposition toward the Indians which may contribute much, not only to their civilization, but to their evangelization. Ten thousand dollars annually have been appropriated by congress for the establishment of schools among them. By this act it is required that the plan of education embrace, for the boys, in addition to reading, writing, and arithmetic, the practical knowledge of agriculture, and of such of the mechanic arts as are suited to the condition of the Indians; and for the girls, spinning, weaving, and sewing. This your committee consider a very judicious regulation, and perfectly compatible with the duties of missionaries, if men of families, who might be established

among them, as teachers in those schools, while their wives would assist in the instruction of the girls in their appropriate departments. The civilization of the Indians will promote their evangelization.

"Indeed, your committee are decidedly of opinion, that it is the rising generation among the Indians to whom your attention should be chiefly directed; and that the institution of schools among them, on the government plan, and under the government patronage, should be your first care. It will be necessary, at the same time, in the appointment of teachers to select suitable persons, with a view to the ulterior object of Christian instruction, both to the youth and the adult; which object, it is evident, will be greatly promoted by means of a common language; by the influence which a teacher will have over the youth; and by the free access which will be gained, through them, to their parents and friends. This is the course which has been pursued by our missionary brethren of the British connection in the island of Ceylon, and, your committee believe, with great success.

"Several denominations have already availed themselves of the proffered aid of government above mentioned, and have flourishing schools, of a missionary character, now in operation among different tribes.

"The American Board of Commissioners for Foreign Missions have an establishment of this kind on the Chickamaugah, in the Cherokee country, and another among the Choctaws. At the first are about one hundred Indian children, and at the second from forty to sixty. This board have also directed their attention to the country west of the Mississippi, and an establishment similar to those above named is already in a state of forwardness there. Besides these, branches are organized in different parts of the Cherokee and Choctaw countries; and measures are in operation to establish two other principal schools, one

for the benefit of the Creeks and the other for the Chickasaws.

"The Baptist society have a school in Kentucky, at the Great Crossings, to which fifteen or twenty Indian children have been sent from the Indian country: and they are about to organize a school at the Valley Towns, in the Cherokee country.

"At Spring-place, in the Cherokee nation, there has been a school for fourteen years, under the care of the Moravians, which is said to have been productive of much good.

"The United Foreign Missionary Society of New-York are about organizing a school west of the Mississippi, and also for the benefit of the emigrant Cherokees. It is supposed they will go into operation in the course of this spring and summer.

"Your committee had felicitated themselves on the pleasing and inviting openings for such institutions which had appeared, particularly among the Wyandots; of which tribe many, through the instrumentality of our missions, have already been turned from darkness to light, and from the power of Satan unto God. But while we have been delaying, others have stepped in. The agent of that tribe has informed a member of your committee that he has written to the secretary of war to place the proportion of the ten thousand dollars per annum, allowed by congress, which may be allotted to that agency, at the disposal of the committee of Friends on Indian concerns, in this city; and they have it in contemplation to open three schools, the ensuing summer, in the said agency.

"Your committee hope not to be understood as expressing any regret at the zeal of other denominations in so good a cause. Far from it. The mention of this is intended rather to provoke ourselves to love and to good works. There yet is room.

"From the above sketch it will be seen how the spirit of missions is diffusing itself in our country. It ought to be cherished and rightly directed. If *we* do not cherish it, others will. It is of God, and will prevail.

"Indeed, many of the Indians themselves, bordering on our improved settlements, are roused to a sense of their deplorable condition. With outstretched arms they cry to us, and say, 'Come and help us!' Your committee believe it a call of Providence, which should be obeyed. With these views they submit the following resolutions, viz.:—

"Resolved, by the delegates of the annual conferences in General Conference assembled,

"1. That this conference do highly approve of the institution of the Missionary Society of the Methodist Episcopal Church in the city of New-York, and, on the recommendation of the managers thereof, do agree to and adopt its constitution.

"2. That it be, and hereby is, earnestly recommended to all the annual conferences to take such measures as they may deem most advisable for the establishment of branch societies, auxiliary to the parent Methodist Missionary Society at New-York, in all convenient and practicable places within their bounds; and that it be the duty of the general superintendents to communicate this recommendation to the said conferences, and to use their best endeavors and influence to have it carried into speedy and general effect

"3. That this conference do fully approve of the plan of education for the civilization of the Indians, required by a circular, in conformity with an act of congress, issued from the department of war, by the Hon. J. C. Calhoun, on the 3d of September, 1819, and by a supplement thereto, issued from the same department on the 29th of February last; and that they do hereby authorize the general superintendents of the Methodist Episcopal Church, and any

others who, under their direction, may be engaged in establishing, organizing, or conducting such school or schools, to act in conformity therewith.

"4. That the superintendents be, and hereby are, requested to keep in view the selection of a suitable missionary station—westwardly or south-westwardly—where a person may be appointed, as soon as they may deem it expedient, to have charge of the missions which are or may be in that direction, in the absence of the general superintendents.

"5. That a more particular and regular attention ought to be paid to the instruction of the destitute souls in our cities, towns, and country places; and that the same be and is hereby earnestly urged on all our preachers who may be appointed to such places respectively; and more especially in stations where such instructions may be given with the greatest regularity and effect: in which good cause the said preachers are advised and requested, by all prudent and affectionate means, to engage, as far as possible, the aid of our brethren the local preachers.

"6. That this conference do highly approve of the pious zeal which caused the institution of the Mite Society of Philadelphia, for promoting domestic and foreign missions; that the thanks of this conference be, and hereby are, rendered to the said society for the same, and for their friendly address to this conference on the subject; but that, having adopted a modified constitution of a missionary society, to be established in New-York, from the objects of which the publishing of Bibles has been separated, for the reasons contained in the said address from Philadelphia, and also on the recommendation of the society in New-York, and contemplating very important advantages from having the parent missionary society located where the Book Concern is conducted, so that the editor and general book-steward for the time being may always be treasurer thereof,

this General Conference do respectfully and affectionately recommend to the society in Philadelphia to become auxiliary to that in New-York.

"All which is respectfully submitted.

"WM. RYLAND, *Chairman.*

"*Baltimore, May* 15, 1820."

It will be perceived from the sixth resolution of this report that our brethren in Philadelphia had also presented an address to the conference, in reference to their missionary society, and likewise the reasons for the preference given to the one which originated in the city of New-York; the chief of which was, that the location of the parent society might be in the same place with the Book Concern, as it was expected that these two institutions would greatly aid and mutually support each other, and experience has proved that the expectation was well founded.

At the formation of this society it was intended to print and circulate Bibles and Testaments gratuitously, in connection with spreading the gospel by means of missionary labors; and hence it was called the "Missionary and *Bible* Society of the Methodist Episcopal Church;" but being convinced, upon more mature reflection, that the American Bible Society, which was now in successful operation, was fully adequate to the task of supplying the community with the sacred Scriptures, the society recommended to the General Conference to strike the word *Bible* from the title, that it might confine its efforts exclusively to missionary labors, and so more effectually fulfil the primary design of its organization. This was accordingly done, and the word "*America*" was also stricken out, as this was unnecessary to designate the character of the society,

there being no other missionary society of the "Methodist *Episcopal Church*" in existence.

As the original constitution of this society has been altered from time to time by the General Conference, on the recommendation of the board of managers, that the reader may see at once how the affairs of the society are conducted, and for what ends, I will insert the constitution as it now stands, (1839,) without referring to the minutiæ of those amendments by which it has been brought to its present improved character. It is as follows:—

"REVISED CONSTITUTION

Of the Missionary Society of the Methodist Episcopal Church.

"ART. 1. This association, denominated 'THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,' is established for the express purpose of enabling the several annual conferences more effectually to extend their missionary labors throughout the United States and elsewhere; and also to assist in the support and promotion of missionary schools and missions in our own and in foreign countries.

"ART. 2. The payment of two dollars annually shall constitute a member; the payment of twenty dollars at one time a member for life.

"ART. 3. The officers of this society shall consist of a president, vice presidents, clerk, treasurer, and assistant treasurer, who, together with thirty-two managers, shall form a board for the transaction of business. They shall all be members of the Methodist Episcopal Church, and be annually elected by the society. Each annual conference shall have also the privilege of appointing one vice president from its own body.

"ART. 4. There shall also be a resident corresponding

secretary appointed by the General Conference, whose salary shall be fixed and paid by the board of managers, who shall be exclusively employed in conducting the correspondence of the society, and, under the direction of the board, in promoting its general interests, by traveling or otherwise. With the approbation of the managers, he may employ such assistance, from time to time, as may be judged necessary for the interests of the cause; the compensation for which shall be fixed by the board. He shall be, *ex officio*, a member of the board of managers. Should his office become vacant by death, resignation, or otherwise, the board shall have power to provide for the duties of the office until the next session of the New-York conference, which, with the concurrence of the presiding bishop, shall fill the vacancy until the ensuing General Conference.

"ART. 5. The board shall have authority to make by-laws for regulating its own proceedings, to appropriate money to defray incidental expenses, and to print books at our own press, for the benefit of Indian and other foreign missions, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society, at its annual meeting, and also shall lay before the General Conference a report of its transactions for the four preceding years, and the state of its funds.

"ART. 6. Ordained ministers of the Methodist Episcopal Church, whether traveling or local, being members of this society, shall be, *ex officio*, members of the board of managers.

"ART. 7. The annual meeting, for the election of officers and managers, shall be held on the third Monday in April, in the city of New-York.

"ART. 8. At all meetings of the society and of the board, the president, or, in his absence, the vice president first on the list then present, and in the absence of all the vice

presidents, a member appointed by the meeting for that purpose, shall preside.

"ART. 9. Twenty-five members, at all meetings of the society, and thirteen at all meetings of the board of managers, shall be a quorum.

"ART. 10. The minutes of each meeting shall be signed by the chairman.

"ART. 11. It is recommended, that within the bounds of each annual conference there be established a conference missionary society, auxiliary to this institution, with branches, under such regulations as the conferences shall respectively prescribe. Each conference, or other auxiliary society, shall annually transmit to the corresponding secretary of this society a copy of its annual report, embracing the operations of its branches, and shall also notify the treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the treasurer of the parent society, as provided for in the thirteenth article.

"ART. 12. Any auxiliary or branch society may appropriate any part or the whole of its funds to any one individual mission, or more, under the care of this society, which special appropriation shall be publicly acknowledged by the board: but in the event that more funds be raised for any individual mission than is necessary for its support, the surplus shall go into the general treasury of the parent society, to be appropriated as the constitution directs.

"ART. 13. The treasurer of this society, under the direction of the board of managers, shall give information to the bishops annually, or oftener, if the board judge it expedient, of the state of the funds, and the sums which may be drawn by them for the missionary purposes contemplated by this constitution: agreeably to which information the bishops shall have authority to draw upon the

treasurer for any sum within the amount designated, which the missionary committee of the annual conferences respectively shall judge necessary for the support of the missions and of the mission schools under their care; provided always, that the sums so allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers. The bishops shall always promptly notify the treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries* to the corresponding secretary of the society, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of this society, who has not some definite field assigned to him, or who could not be an effective laborer on a circuit.

"ART. 14. Whenever a foreign mission is to be established, either among the aborigines of our country or elsewhere, it shall be the duty of the bishop making such appointment immediately to notify the treasurer of the missionary society of the place, the number of missionaries to be employed, together with the probable amount necessary for the support of any such mission; which information shall be laid before the managers of the society; and they shall make an appropriation according to their judgment, from year to year, of the amount called for to sustain and prosecute the mission or missions designated; for which amount the missionary, or the superintendent of the mission or missions, shall have authority to draw on the treasurer of the society, in quarterly or half-yearly instalments.

"ART. 15. In all cases of the appointment of a mission-

* The spirit of this requirement is complied with by the report of a superintendent of any missionary district, in which he embraces a general account of the several missions under his care.

ary, the name of such missionary, and the district in which he is to labor, together with the probable expenses of the mission, shall be communicated by the bishop or the mission committee of each annual conference to the treasurer of this society, that a proper record of the same may be preserved.

"ART. 16. This constitution shall not be altered but by the General Conference, upon the recommendation of the board of managers."

It was ordered that five hundred copies of the report on missions, together with the amended constitution, should be immediately printed, that the delegates might furnish themselves with copies to carry to their respective districts and circuits.

These doings of the conference in relation to the Missionary Society exerted a most favorable influence upon the cause, and tended mightily to remove the unfounded objections which had existed in some minds against this organization.

Having witnessed much confusion in the conference when appeals from the lower tribunals had been presented, the following clause was added to the Discipline, with a view to regulate the manner in which appeals should be hereafter conducted:—

"In all the above-mentioned cases it shall be the duty of the secretary of the annual conference to keep regular minutes of the trial, including all the questions proposed to the witnesses, and their answers, together with the crime with which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case, which minutes and documents only, in case of an appeal from the decision of an annual conference, shall be presented to the General Conference, in

evidence on the case. And in all cases when an appeal is made, and admitted by the General Conference, the appellant shall either state personally or by his representative (who shall be a member of the conference) the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defence without interruption. After which the representatives of the annual conference, from whose decision the appeal is made, shall be permitted to respond in presence of the appellant, who shall have the privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the conference shall decide. And after such form of trial and expulsion, the person so expelled shall have no privileges of society or sacraments in our Church, without confession, contrition, and proper trial."

These are all the acts and doings of this conference worthy of record, except what has been heretofore noticed concerning the election and duties of presiding elders, and the resolutions regarding the Book Concern and slavery, which will be noted in another place. It may be proper, however, to add, that Nathan Bangs was elected principal, and Thomas Mason assistant agent and editor of the Book Concern; and as this conference resolved to establish a branch at Cincinnati, Martin Ruter was appointed to its agency.

The conference adjourned May the 27th, to meet again in the city of Baltimore, May 1, 1824.

The conflicting opinions in relation to the presiding elder question, on slavery, and concerning renting pews in churches, and some other matters, had elicited considerable debate, and sometimes, as is usual on such occasions, not of the most hallowed and conciliatory character, by which means the feelings of some of the

members were somewhat chafed, and they went home under a state of mind not the most friendly one toward another. Time for calm deliberation, however, and the mutual interchange of sentiments and feelings in their respective annual conferences, gradually wore away this momentary irritation, and restored them to that fervor of spirit and devotion to the cause of God by which they had been heretofore distinguished.

CHAPTER VI.

From the Close of the General Conference of 1820 to the Beginning of the General Conference of 1824.

According to the decision of the late General Conference, there was an additional annual conference created this year called *Kentucky*, making in all *twelve*. This conference, it was stated, "shall include the Kentucky, Salt River, Green River, and Cumberland districts, and that part of the state of Virginia included in the Green Brier and Monroe circuits, heretofore belonging to the Baltimore conference, and the Kenawa and Middle Island circuits, heretofore belonging to the Ohio conference."

This division of labor into twelve annual conferences gave to each effective bishop—for, as Bishop M'Kendree had been released from effective labor in consequence of his debility, there were but two—six conferences to attend, which, in the extension of the work, particularly in the west and south-west, made their labors extremely arduous. They, however, entered upon their work with diligence and zeal; and although Bishop M'Ken-

dree was not required to perform effective service, yet he attended as many of the conferences as his strength would allow, and was particularly useful in the missionary department of the work, in which he took a deep and lively interest.

Notwithstanding what had been done to supply the destitute portions of our country with the word and ordinances of Christianity, there were yet many parts unprovided for, particularly in the south-western states and territories. The state of Louisiana, which contained at this time not less than 220,000 inhabitants, about one fourth of whom were slaves, was almost entirely destitute of evangelical instruction. About three fourths of the population were French Roman Catholics, but few of whom could either speak or understand the English language, and the greater proportion of these had never heard a Protestant minister.

In this large territory there was a presiding elder's district, including only two circuits, called *Attakapas* and *Washataw*, in which there were one hundred and fifty-one white and fifty-eight colored members, under the charge of three preachers, including the presiding elder. How inadequate they were all to meet the spiritual wants of the people, may be inferred from the fact, that one of these preachers traveled not less than five hundred and eighty miles every five weeks, in order to preach to as many of the people in their scattered settlements as he possibly could. In this state of things the few whose hearts the Lord had touched sent up a loud and urgent call to the rulers of the Methodist Episcopal Church, and made their earnest appeals to the managers of our Missionary Society for ministerial help. After consulting with Bishop M'Kendree in

reference to the best manner of answering these earnest appeals, the managers selected a young preacher of promising talents, Ebenezer Brown, who was approved of and appointed by Bishop George, and, with a view to qualify himself for his work, he entered upon the study of the French language. He went finally to his field of labor, but the enterprise proved a failure. Such were the prejudices of the French population, fomented as they were by priestly influence, that the missionary could gain no access to the people; and hence, after spending some time in preaching to an English congregation in New-Orleans, he returned to the New-York conference, in which he continued until he located.

But though these efforts to send the gospel in that direction, like many others of a similar character which had been made to benefit the Catholic population, were unsuccessful, the prospects in other places, particularly among the aborigines of our country, were more flattering. These long neglected people, the original lords of the soil, began to attract the attention of the Methodist Episcopal Church, and by one of those singular providences which so strikingly indicate the wisdom and power of God in selecting the means for the accomplishment of his purposes of mercy, a work of grace had been commenced among the Wyandot Indians in Upper Sandusky, in the state of Ohio.

That the reader may duly estimate the difficulties with which the missionaries had to contend, in their efforts to convert these savages to the Christian faith, it is necessary that he should know something of their superstitions, customs, and manner of living, as well as the great diversity of languages which are spoken by the several tribes.

Within the bounds of the United States and territories there were remaining, according to the most accurate estimate which could be made of all the numerous tribes which once inhabited this land, only about one hundred and thirty thousand; and there were supposed to be in the Canadas, chiefly of the Chippeway, Mohawk, and Missisauga tribes, about fifty thousand more. Such inroads had disease, wars, and intemperance made upon this once numerous and powerful people, the aboriginal lords of the soil, that these several tribes of Indians were but fragments of what they once were, scattered about in small insulated groups, some of them half civilized, and many melted down to mere handfuls in comparison to their former numbers.

These one hundred and thirty thousand were divided into not less than sixty-five different tribes, speaking almost as many languages, some reduced to as few as thirty in a tribe, while the largest number did not exceed thirty thousand in any one tribe. What a difficulty does this single circumstance present in the way of their conversion! And how hopeless must their case have appeared to all who looked at them merely with the eye of human reason! But the faith of the Christian surveyed them with very different feelings, and prompted him to adopt measures for their melioration and salvation.

Though each tribe may have some religious notions and customs, as well as modes of life, peculiar to itself, yet in the general outline of heathen superstitions and manner of savage life they all agree; and hence a general description of these things may answer the purpose of conveying an accurate idea of their character and religious and social condition.

Though most of them believe in one supremely good Spirit, whom they call KE-SHA-MUNETO, yet as they think he is goodness itself, they conclude he can do no evil, and therefore they neither fear nor offer to him any propitiatory sacrifice. To the evil spirit, who is called MANCHE-MUNETO, they offer sacrifices, as an object of fear and dread, that they may appease his wrath.

In addition to these two great and powerful beings, they believe in the existence of a multitude of subordinate deities, who are distinguished by the simple name of *Muneto*. These are, like the gods of the ancient heathen, local deities, who have their abodes in caves of the earth, in great waterfalls, in large and dangerous rivers and lakes, which, together with whatever natural phenomenon is calculated to inspire the mind with awe and dread, are under the control of these inferior and local deities. To the care of these subordinate gods the souls and bodies of individuals are committed, and it is a subject of much solicitude for each person to ascertain to which of the Munetos his destinies are to be consigned, that he may render to it the proper homage. For the purpose of acquiring this knowledge they go through a most painful process of fasting and other bodily austerities for several days in succession, and when reduced by this means to great physical weakness, they become perturbed in sleep, and the thoughts which flit through their minds in that state are interpreted in such way as to lead them to infer that either a bear, a deer, a snake, or some other animal is to be the representative of their guardian Muneto; and thenceforward the animal selected by the individual becomes the ob-

ject of his superstitious reverence through all the vicissitudes of his future roving life.*

But they have also their priests, who hold a preternatural intercourse with the invisible world, and interpret the will of the gods unto the people. These are called PAW-WAWS, or CONJURORS. These profess to hold a correspondence with invisible and absent spirits, whether dead or alive, and teach the deluded people to believe that they can inflict punishment upon their enemies, even though at a great distance from them—that they can, by their conjurations, cure diseases, expel witches and wizards, and control the power of evil spirits. These conjurors have their medicine-bags, with which they perform a variety of antic tricks, beating their *tum-tum*, a sort of drum, and singing their monotonous tunes over the sick, attempting by this means to drive away the evil spirit and restore the patient to health; but they more frequently increase the sufferings or hasten the dissolution of the diseased person than effect his cure.

In addition to these ordinary priests there is another order of a peculiar character, whose business is to guard the "Council Fire." This is kept by each tribe in a place selected for that purpose, where an altar, something in the form of a rude oven, is erected, and here the eternal fire, as it is called, is kept perpetually burning. That it may not be extinguished or desecrated by rude or

* May we not perceive in this system of aboriginal theology a semblance of the Scriptural account of a good and evil spirit, of holy and unholy angels? And have they not received it by tradition, obscured from one generation to another, until it has degenerated into these absurd notions of supreme and subordinate deities, who preside over their destinies?

vulgar hands, four persons, two males and two females, husbands and their wives, are appointed as its guardians. The wives are required to cook and do the domestic work, while their husbands, who are destined more especially to the sacred duty of guarding the council fire, are likewise engaged in hunting and providing all needful things for the household. These four persons are relieved from all secular cares, that they may the more entirely devote themselves to the holy trust confided to them. In this priesthood a perpetual succession is kept up by the appointment of the head chief and his spouse, the former selecting the husband and the latter the wife of the survivor. And so sacred is the duty of guarding the eternal fire considered, that death is inflicted as a punishment upon him who violates his trust.*

The custom of ridding themselves of the encumbrance of the aged and infirm, by putting an end to their life, is continued among these heathen with all its shocking barbarities. The following, as corroborative of the truth of this, is related on the authority of the Rev. William Case, whose labors among the Indians of Upper Canada, and intimate acquaintance with their customs, entitle him not only to credit, but also to the thanks of the whole Christian community. He says:—"Many years since an aged respectable gentleman, being at the head of the Bay of Quinté, found an assemblage of Indians. On inquiring the cause, he was informed that they had assembled to perform one of their ceremonies. Out of respect to our informant they permitted him to

* Here is another relic of the high-priesthood among the Jews, and of the fire of the sacred altar. Has this been handed down by tradition from their fathers?

witness the scene. They were ranged in Indian file, at the head of which was an aged man, and next to him a lad, his son, with a hatchet in his hand. They all moved slowly until they arrived at a place nearly dry in the ground. Here they halted. The old man kneeled down. The son stood for a moment, and then deliberately stepped up and struck the tomahawk into his father's head. He fell under the stroke, was buried, and the ceremony ended by drinking freely of ardent spirits." In justification of this inhuman conduct, they alleged that this was not a punishment for any crime, but merely because the old man could no longer follow them in their wanderings. So powerfully does the selfish principle predominate over filial love and obedience.

But these superstitions are not the worst things with which the Christian missionary has to contend. Had these heathen been left in their native condition, their conversion to Christianity might be effected with much more ease. It is, indeed, lamentable to reflect, that their proximity to the white population, and their intermingling with them for purposes of traffic, instead of bettering their condition, have made it far worse, and furnished them with an argument against Christianity of peculiar point and force. I allude to the introduction of ardent spirits by mercenary traders, to the custom of profane swearing, to gambling, and to those diseases to which they were heretofore strangers. These things have debased their minds, corrupted their morals, impoverished their tribes, thinned their ranks, and hardened them against the truths of the gospel. And this is the more to be lamented, because these evils have been superinduced by those who have called themselves Christians,

and professed to enjoy the advantages of civilization. In consequence of these things, the semi-civilized Indians, who skirt our settlements, and have intermingled with their white neighbors, are the worst, to whom the appellation of "miserable, half-starved Indians" most appropriately belongs—those in the interior, far removed from civilized life, being much more industrious, better clad, enjoy better health, and are more easily reached by gospel truth.

This state of things renders it imperative for the missionary, on his first introduction to these semi-barbarians, to remove the objections to Christianity arising from the corrupting example of those professed Christians who have cheated them, made them drunk with "fire waters," and turned the edge of the sword against them, until they have been compelled to seek a shelter from the hot pursuit of their enemies by plunging farther and farther into the trackless wilderness—by leaving their paternal inheritances, and taking up their abodes amidst bears and wolves, and other wild beasts of the forests. To do this—to meet and obviate their objections arising out of this inhuman treatment, by distinguishing between a cause and its professed advocates, between nominal and real Christians, and by discriminating between pure Christianity and that corrupted form of it which has been made to accommodate itself to the debased passions of men—to do this effectually and satisfactorily to the inquisitive mind of an Indian requires no little ingenuity and patient perseverance. And yet it must be done before an entrance can be gained to his heart by the truth. He must be convinced that the missionary is honest in his purpose, and then the latter must adapt himself, in his mode of

instruction, to the condition, the intellect, and the moral habits of his pupil.

Such were the difficulties existing among the Indian tribes to whom the gospel was sent by the Missionary Society of the Methodist Episcopal Church about this time; and yet it met with a success unparalleled among Indian missions.

The Wyandot Indians, among whom the reformation commenced, called by the French *Hurons*, were once a powerful nation, the most ancient settlers and proprietors of the country on both sides of the Detroit river, extending north-west as far as Mackinaw. By frequent wars, however, and the destructive influence of those vices contracted by their contiguity to the white population, they had now become greatly reduced in number and influence, and were at this time settled on a reservation of land in Upper Sandusky.

This reservation was about nineteen miles in length from east to west, and twelve in breadth from north to south, containing in all nearly one hundred and fifty thousand acres of land. This tract, through which the Sandusky river winds its way, together with five miles square at the Big Spring, includes all the soil remaining to this once numerous and powerful tribe, whose dominion had extended, in their more palmy days, over such a vast region of country. Their chief settlement, where the mission was commenced, and the mission premises have been established, is about four hundred and seventy miles north of Columbus, the capital of the state of Ohio.

As early as the year 1816, *John Steward*, a free man of color, born and raised in Powhatan county, in the state of Virginia, visited these people in the character

of a Christian teacher. Having been brought to the "knowledge of the truth as it is in Jesus," and become a member of our Church, it was deeply impressed upon his mind that it was his duty to travel somewhere northwest in search of some of the "lost sheep of the house of Israel." So strong were his convictions on this subject that he could have no rest in his spirit until he yielded obedience to what he considered the call of God. Unauthorized by any church, and in opposition to the advice of many of his friends, Steward took his departure from his "home and kindred," and continued his course until he arrived at Pipe Town, on the Sandusky river, where a tribe of the Delaware Indians dwelt. After holding a conference with these friendly Indians, and, through an interpreter, delivering to them a discourse on the subject of religion, impelled on by his first impressions, the next morning he bade them an affectionate adieu, and pursued his journey toward Upper Sandusky, and soon arrived at the house of Mr. Walker, United States sub-agent, to whom Steward related his Christian experience, and the reasons which had induced him to come among them. Being finally satisfied that he was actuated by pure motives, Mr. and Mrs. Walker, both of whom could speak the Wyandot language, encouraged and assisted him much in his work. His first sermon was delivered to one old Indian woman. But recollecting that his Lord and Master had preached successfully to the woman of Samaria alone, Steward preached as faithfully to her as if there had been hundreds present. At his next appointment, "on the morrow," he had the satisfaction to find added to his congregation an old man. To these he addressed

himself with such effect that they both were soon converted to the Christian faith.

In this small way, and by these comparatively inefficient means, the work of reformation began among these people in the month of November, 1816, and by the faithful labors of Steward, assisted occasionally by some local preachers, who took an interest in their spiritual welfare, before any regular missionary was appointed to take charge of them, a large society of converted natives had been formed, all zealous for the salvation of their heathen brethren. Among these were several influential chiefs of the nation, *Between-the-logs*, *Mononcue*, *Hicks*, and *Scuteash*, together with two of the interpreters, *Pointer* and *Armstrong;* the first of whom, Between-the-logs, was one of the chief counsellors of the nation, a man of vigorous intellect, who soon became an eloquent advocate for the Christian cause; nor was Mononcue much inferior to him in mental strength and useful labors.

In 1819, the very year in which the Missionary Society was formed—a coincidence not unworthy of notice—this mission was taken under the superintendence of the Ohio conference, which held its session that year in Cincinnati, August the 7th, and the Rev. James B. Finley, who was appointed to the Lebanon district, took the Wyandot mission under his care. At a quarterly meeting, held in November of this year, on Mad river circuit, forty-two miles from Upper Sandusky, about sixty of these native converts were present, among whom were the four chiefs above mentioned and the two interpreters. And that the reader may judge for himself in respect to the genuineness of the work which had been wrought in the hearts and lives of these peo-

ple, I will insert the following account of the manner in which some of them related their Christian experience. Between-the-logs arose first in the love-feast, and lifting his eyes to heaven, streaming with tears of penitence and gratitude, said—

"'My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and to strengthen the cords of love and friendship. This is the first meeting of the kind which has been held for us, and now, my dear brethren, I am happy that we, who have been so long time apart, and enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part, I have been a very wicked man, and have committed many great sins against the Good Spirit, was addicted to drinking whisky and many evils: but I thank my good God that I am yet alive, and that he has most perfectly opened my eyes by his ministers and the good book to see these evils, and has given me help to forsake them and turn away from them. Now I feel peace in my heart with God and all men; but I feel just like a little child beginning to walk; sometimes very weak, and almost ready to give up; then I pray, and my Great Father hears me, and gives me the blessing; then I feel strong and happy; then I walk again; so sometimes up and sometimes down. I want you all to pray for me, that I may never sin any more, but always live happy and die happy. Then I shall meet you all in our Great Father's house above, and be happy for ever.' This speech was attended with great power to the hearts of the people.

"The next who arose was Hicks, who had become a most temperate and zealous advocate for the Christian religion. His speech was not interpreted entire; but after expressing his gratitude to God for what he then felt, and

hoped to enjoy, he exhorted his Indian brethren to be much engaged for a blessing, and enforced his exhortation in the following manner:—'When I was a boy, my parents used to send me on errands, and sometimes I saw so many new things to attract my attention, I would say, By and by I will ask, until I would forget what I was sent for, and have to go home without it. So it may be with you. You have come here to get a blessing, but if you do not ask for it you will have to go home without it, and the wicked Indians will laugh at you for coming so far for nothing. Now seek, now ask, and if you get the blessing you will be happy, and go home light, and then be strong to resist evil and to do good.' He concluded by imploring a blessing upon his brethren.

"Scuteash next arose, and, with a smiling and serene countenance, said, 'I have been a great sinner, and such a drunkard as made me commit many great sins, and the Great Spirit was very mad with me, so that in here'—pointing to his breast—'always sick—no sleep—no eat—walk—walk—drink whisky. Then I pray to the Great Spirit to help me to quit getting drunk, and to forgive me all my sins; and God did do something for me—I do not know from whence it comes nor where it goes, but it came all over me'—Here he cried out, 'Waugh! Waugh!' as if shocked with electricity—'Now me no more sick. Me sleep, eat, and no more get drunk—no more drink whisky—no more bad man. Me cry—me meet you all in our Great Father's house, and be happy for ever.'

"At the conclusion of the love-feast there were not less than three hundred white people assembled from the neighboring frontier settlements, to whom Mr. Finley preached with great effect. The manifest attention in the appearance and general deportment of the Indian converts, together with the preaching, had a most salutary effect upon the audience.

"The next evening, at the earnest request of the natives, the meeting was resumed. After an exhortation from Mr. Finley, Mononcue arose and exhorted his brethren to look for the blessing they sought *now*. He then addressed the white brethren as follows:—

"'Fathers and brethren, I am happy this night before the Great Spirit that made all men, both red, white, and black, that he has favored us with good weather for our meeting, and brought us together that we may help one another to get good and do good. The Great Spirit has taught you and us both in one thing, that we should love one another, and fear and obey him. Us Indians he has taught by his Spirit; and you, white men, he has taught by your good book, which is all one. But your book teaches you, and us by you, more plainly than we were taught before, what is for our good. To be sure we served our Great Father sincerely, (before we were told by the good book the way,) by our feasts, rattles, and sacrifices, and dances, which we now see were not all right. Now some of our nation are trying to do better; but we have many hinderances, some of which I mean to tell. The white men tell us they love us, and we believe some do, and wish us well; but a great many do not, for they will bring us whisky, which has been the ruin of our people. I can compare whisky to nothing but the devil; for it brings with it all kinds of evil—it destroys our happiness; it makes Indians poor; strips our squaws and children of their clothes and food; makes us lie, steal, and kill one another. All these and many other evils it brings among us; therefore you ought not to bring it among us. Now you white people make it, you know its strength and use, Indians do not. Now this whisky is a curse to yourselves—why not quit making it? This is one argument used by wicked Indians against the good book; if it is so good, why do not white men all do good? Another hinderance

is, white men cheat Indians, take away their money and skins for nothing. Now you tell us your good book forbids all this; why not then do what it tells you? then Indians do right too. Again, you say our Great Father loves all men, white, black, and red men, that do right; then why do you look at Indians as below you, and treat them as if they were not brothers? Does your good book tell you so? I am sure it does not. Now, brothers, let us all do right; then our Great Father will be pleased, and will make us happy in this world, and when we die then we shall all live together in his house above, and always be happy.'"

At the Ohio conference, which was held this year, 1820, in Chillicothe, the chiefs of the Wyandots presented a petition to the conference for a regular missionary to be appointed over them. It will doubtless be both pleasing and edifying to the reader to know the orderly method by which the whole affair of preparing and presenting this petition was conducted, as it will show that these people were governed by the principles of democracy in coming to a final determination of any important question, while the executive authority was confided to their chief men. The following is Mr. Finley's account of this transaction:—

"Sunday, 16th July, in the Wyandot council house, Upper Sandusky, at the close of public worship, was my last address to the Wyandots by the interpreter. 'My friends, and you chiefs and speakers in particular, I have one word more to say; I expect to meet our good old chiefs and fathers in the church at Chillicothe before I come to see you again, and they will ask me how you come on in serving the Lord, and if you want them to keep sending you preachers any longer, to tell you the good

word, or if you have any choice in preachers to come and teach you.'

"*The answer.*—'Our chiefs are not all here, and we must have all our chiefs and queens together, and they must all speak their minds, and then we will let the old father know.'

"They appointed to meet me at Negro town on Wednesday evening, on my return from Seneca town; and, having returned, found them assembled and prepared to answer. On entering in among them a seat was set in the midst of the room, and I requested to take the seat, which I declined; but took my seat in their circle against the wall, and directed the interpreter to take the middle seat, which was done. After a short silence I spoke. 'Dear friends and brothers, I am thankful to find you all here, and am now prepared to hear your answer.'

"Mononcue, chairman and speaker for them all, answered:—

"'We let our old father know that we have put the question round which was proposed on Sunday evening in the council house, and our queens give their answer first, saying,

"'We thank the old father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion; and we want our good brother Steward to stay always among us, and our brother Jonathan too, and to help us along as they have done. Next we let the old father know what our head chiefs and the others have to say. They are willing that the gospel word should be continued among them, and they will try to do good themselves and help others to do so too; but as for the other things that are mentioned, they say, We give it all over to

our speakers; just what they say we agree to; they know better about these things than we do, and they may let the old father know their mind.'

"The speakers reply for themselves:—

"'We thank the fathers in conference for sending us preachers to help our brother Steward, and we desire the old father to keep coming at least another year when his year is out; and we want our brother Armstrong to come as often as he can, and our brothers Steward and Jonathan to stay among us and help us as they have done; and we hope our good fathers will not give us up because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than our people; and our great heavenly Father has had long patience with us all; and we let the old father know that we, the speakers, will not give over speaking and telling our people to live in the right way; and if any of us do wrong we will still try to help him right, and let none go wrong; and we will try to make our head chiefs and all our people better, and we are one in voice with our queens, and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people; and we want them all to pray for us, and we will pray for them, and we hope our great heavenly Father will bless us all, and this is the last.'"

Their request was granted, and Moses Hinkle, senior, was appointed a missionary to Upper Sandusky. Being aided and encouraged by so many influential chiefs, and others of the tribe who had embraced the Christian faith, the missionary entered upon his work with a fair prospect of success; nor was he disappointed in his expectations, though it required much labor and skill to bring them into gospel order, according to our disciplinary regulations.

While these prospects were looming up before us in this and some other places, the Church in the city of New-York was convulsed by an eruption which had been secretly working, and sometimes venting itself in low murmurings and disputings, for a considerable time before it broke forth in the manner now to be described. It would doubtless be tedious, and probably uninteresting to the reader, for me to enter into a minute detail of all the circumstances which led finally to a secession of a traveling preacher and upward of three hundred members, including three trustees and quite a number of class-leaders.

In contests of this character there is generally more or less of blame on both sides in respect to the manner in which the controversy is conducted, while only one can be right in regard to the main principle contended for, or as it respects the measures and things to be sustained or sacrificed. And that in the discussions which arose on the present occasion there were hasty expressions and precipitate measures on the one side as well as the other, I have good reason to know, while I am equally well convinced that the seceders themselves had no just cause for their complaints, and the means which they employed to accomplish their ends.

The origin of the difficulty may be traced to the rebuilding of John-street church, in the year 1817, although long prior to this there had appeared a jealousy between the up-town and down-town people, and more particularly between the east and west portions of the city. But the manner in which this church was reedified, being a little more neat and costly than the other churches in the city, furnished a plausible opportunity, for those who seemed to want one, to censure

the conduct of the trustees and those preachers who favored their plan of building, and thus the spirit of discontent among the members of the Church was much increased. Unhappily for the peace of the Church, the malecontents were strengthened in their opposition at the first by at least one preacher, who made no secret of his dissatisfaction at the measures which had been pursued in relation to the John-street church, and other matters connected with the administration of discipline.

These things continued to distract the councils of the Church, and to disturb its peace and harmony more and more, until the session of the New-York conference in 1820, when the conference adopted measures to remove, if possible, the source of the difficulties, by advising our people to petition the state legislature for such an act of incorporation as should "recognize the peculiarities of our form of church government," and thereby protect the administrators of discipline in their ecclesiastical rights and privileges. Though the conference meant nothing more than the removal of legal barriers, which they then thought existed, out of the way, yet the dissatisfied party seized hold of this circumstance with peculiar avidity, and made it subserve their purposes by raising the cry of "legal establishment," an "attempt to coerce the people by civil laws," &c., &c. Though all this was but idle gossip, yet it had its effect in raising a prejudice in the minds of many sincere members of our Church, and induced them to believe that their preachers were adopting measures to enslave them, or to deprive them of their just rights and privileges.

It is believed that the measures of the conference,

though well meant, were unnecessary, even for the attainment of the end proposed, as subsequent experience has proved that the constitutions, both of the general and state governments, amply secure to all denominations the full enjoyment of all their peculiarities, and the free and unrestrained exercise of their disciplinary regulations, provided they behave as peaceable citizens, and do not infract any law of the land. This principle has been settled by the highest tribunals of justice, and therefore no special act is necessary to remove any legal barrier out of the way of the exercise of discipline, provided as above, because all such barriers, did they exist, are unconstitutional, and are therefore null and void.

But this act of the New-York conference, perfectly innocent in itself, and which was never carried into effect, furnished a plausible pretext to the discontented party, and was used with admirable effect in raising a prejudice against the constituted authorities of the Church. It finally ended, as before remarked, in the secession of a preacher, *William M. Stillwell*, and about three hundred members of the Church, some of whom were men of long standing and considerable influence. They formed themselves into an independent congregation, adopting the substance of our general rules for their government, and our doctrines as articles of faith, professing at the same time an attachment to the itinerating mode of spreading the gospel, and, drawing others after them in some portions of the country, formed an annual conference, made up chiefly—for I believe no traveling preacher joined them except Stillwell—of local preachers, and those who had been exhorters in our Church. Their itinerancy, however,

was of short duration, for those who seceded in the city of New-York soon settled down upon the Congregational plan of church government, allowing even the females a voice in all matters of administration.

As it will not be necessary to advert to these things again, except incidentally, it is proper to remark here, that most of those who left us at that time have since returned to the church of their first love. Having sufficiently tested the quality of the "new wine" to find it unsavory, and becoming restiff under their new regimen, they made application to be restored to the privilege of drinking again the "old wine," and to the government from which they had expatriated themselves. Some afterward joined the "Reformer," improperly so called, and a few only of those who seceded remain attached to Stillwell. Two out of the three trustees who left us, most of the class-leaders, together with their members, have been, at their own request, restored to their former fellowship, in a way equally satisfactory to all concerned. Mr. Stillwell, however, remains over a congregation, made up chiefly of those who have been gathered in since the secession, and, so far as they may promote "the common salvation," we wish them success.

Notwithstanding these difficulties occurred in the city of New-York and a few other places which were affected by these movements, by which many a sincere heart was made to palpitate with sorrow, and some of our ministers to suffer a temporary reproach, the work of God was generally prosperous, and great peace reigned among those who remained unmoved in the city of New-York.

It was no small satisfaction to the projectors and

friends of our Missionary Society to find that their labors were duly appreciated by their brethren, and that the spirit of missions was gradually diffusing itself throughout our ranks, exerting in its course a hallowing influence in the Church, and calling forth a spirit of liberality highly creditable to all concerned. Many of the annual conferences formed themselves into auxiliary societies, and adopted energetic measures to establish branches throughout their bounds, with a view to supply the pecuniary means needful to support those men of God who volunteered their services for the salvation of men. Numerous testimonies in favor of these measures, sent to the managers to cheer them on the way, might easily be adduced; but I shall content myself with inserting the following from the Rev. Thomas L. Douglass, of the Tennessee conference:—

"The plan," he remarks, "proposed in the Address of the Missionary Society of the Methodist Episcopal Church, places things on very advantageous ground. The men to be aided and sanctioned as missionaries are to be approved by our annual conferences, and to act under the direction of our bishops. Men who, renouncing ease and worldly prospects, devoted to God and his Church, and qualified for the divine work in which they are engaged, will spread the word of life; and by uniting precept with example they will plant the standard of Immanuel, and diffuse light to thousands in regions where darkness now reigns. O! could our venerable father, Bishop Asbury, the apostle of America, have witnessed such a plan matured and carried into operation by his sons in the gospel, his great soul must have felt such rapture, that, like Simeon, he would have exclaimed, *Lord, now lettest thou thy servant depart in peace!* Admirable system! The strength of Jehovah

must be felt by the powers of darkness in the operation of such a plan.

"I think the publication of the Methodist Magazine and the establishment of the Missionary Society, both ingrafted on the old itinerant missionary plan, are calculated to impart such energy and spirit to the whole connection, that we shall not only keep up the life and power of religion where it is already planted, but renewed exertion and unequalled success, since the apostolic age, in saving souls from death, will be the resulting consequences.

"Nashville is certainly the most central as well as the most populous town within the limits of this conference, and therefore ought to be the place for the location of an auxiliary society, which I shall use my endeavors to establish as soon as possible."

Events have verified the truth of these anticipations respecting the blessed results of this society. An enlightened zeal distinguished the conduct of those who entered the most heartily into the missionary work, and the spirit of revival pervaded many portions of the Church during this and succeeding years. An auxiliary missionary society had been formed in Lynn, Mass., and the Rev. J. A. Merrill, who was appointed by the bishop as a missionary in the bounds of the New-England conference, went to the upper Coos, along the upper waters of the Connecticut river, a tract of country almost entirely destitute of the gospel. God accompanied his labors with the energies of the Holy Spirit, so that many sinners were awakened and brought to the knowledge of the truth. He extended his labors into Vermont, some parts of New-Hampshire, and Maine, and everywhere found a people eager to hear the word. The following extract from one of his letters will show the extent and effect of his labors:—

"Since my last communication I have made two visits into the upper Coos country, and am happy to state that the prospect still brightens. In Lunenburgh there is a gracious work of religion. I have attended a number of meetings in that place, and the power of God was evidently manifested among the people. The tears and sighs of mourners clearly discovered that the word was not delivered in vain. At one time nearly the whole assembly rose and requested prayers, and after the congregation was dismissed a number of mourning and weeping souls tarried, and still desired we should pray for them. They readily prostrated themselves at the foot of the cross, while our prayers were offered to God in their behalf. Several have professed faith in the Lord Jesus, and others are still struggling for deliverance.

"There is a good work in the Congregational society in this town. At a meeting not long since, the preacher, after giving an invitation to the people to rise to be prayed for, and counting forty, urged the importance of their kneeling, from the example of Christ and the apostles; he then kneeled, and was joined in this Scriptural and rational act by nearly all the congregation.

"About one hundred have been added to the societies on Stratford circuit since the last conference, and perhaps more than that number on Landaff circuit.

"I have made a tour of about five weeks into Maine; preached in the towns of Shelbourn, Rumford, Bethel, Livermore, Augusta, Sidney, Gardner, Litchfield, and Vienna. In some of these towns I preached four and five times, and have reason to think the labor will not be lost. The prospect in several towns is good;—in Vienna about sixty have experienced religion of late, and the attention in most of these places is considerable.

"You observe in your letter that several wished to know how many miles I have traveled and how many ser-

mons I have preached since my appointment. I am not much in favor of this practice, generally; but as it is the wish of my friends, and has been a practice among missionaries, I shall here state, for the satisfaction of the society, that I have visited and preached in seventy towns, traveled three thousand six hundred and seventy miles, (in about eight months,) and preached two hundred and forty sermons; but how many families I have visited I cannot tell."

In the town of Bristol, R. I., there was a gracious work of God. The following particulars respecting the commencement and progress of Methodism in this place will doubtless be interesting to the reader. About the year 1791 a sea captain, a citizen of Bristol, was brought to the saving knowledge of the truth under Methodist preaching in the city of New-York. On his return to his native place he made known to some of his neighbors what God had done for his soul. Though many who heard these things treated them with contempt, others believed his testimony and received it with joy. Being encouraged by these, the captain, whose heart burned with love to the souls of his fellow-men, invited the Methodist preachers to visit Bristol; and though much opposition was manifested by some, yet others received the word with joyful and believing hearts, and a society was soon formed, consisting of eighteen persons. This was the beginning of Methodism in that place, and the society gradually increased in numbers and strength, so that in 1805 they were enabled to build a commodious house of worship. In 1812, under a powerful revival of religion, about one hundred were added to their number. This year, 1820, they were favored with another outpouring of the Spirit,

during which not less than one hundred and fifty gave evidence of a work of regenerating grace, so that the whole number of Church members was four hundred and eight, including twenty-two colored.

In Provincetown, Massachusetts, also, there was a remarkable work of God;—so powerful was it in its effects, and so rapid in its progress, that it changed the entire moral aspect of the place. As this work began while many of the men were absent at sea—the inhabitants living chiefly by fishing—on their return they were astonished at the change which had taken place; but they soon became convinced that it was the power of God which had produced the reformation, and they also were soon made "partakers of like precious faith," whole families rejoicing together "for the consolation." About one hundred and forty in this little town were brought to God during this revival.

Chillicothe, Ohio, was also favored with manifest displays of the power and grace of God. In 1819 there had been a revival here which eventuated in the addition of three hundred and twenty to the Church. This year the work continued with increasing power, and, among others, the man who had been employed in finishing their house of worship, together with all his family, and all the hands employed on the house, were made partakers of the grace of life.

Many other places, too numerous to mention, were blessed with revivals, so that it may be said the Church very generally was in a prosperous condition.

Thirty-five preachers were located this year, fifteen were returned supernumerary, and forty-two superannuated, and three had been expelled. Two, *John T. Brame* and *George Burnet*, had died in the Lord.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	219,332	40,558	259,890*	896
Last year	201,750	39,174	240,924	812
Increase	17,582	1,384	18,966	84

1821. The mission which had been commenced among the Wyandots continued to prosper, and the reports of its success had a most happy influence on the cause of religion generally. This year the Rev. James B. Finley was appointed to the superintendence of this mission. In addition to preaching the gospel to the adult Indians, he was instructed to establish a school for the education of the children, both in letters and in domestic economy—to teach the boys the art of agriculture, and the girls to sew, spin, and knit, and all the duties of the household.

It is a coincidence worthy of notice, that about the time this good work commenced among the natives of our forests, the government of the United States made an appropriation of ten thousand dollars annually for the support of native schools, in which it was ordered that the children should be taught the arts of civilized life, as well as to read, write, and keep accounts. This annuity was to be divided among the several schools which might be established among the aboriginal tribes by missionary societies, and the Wyandot school received its quota. To accomplish his object Mr. Finley commenced building a house, which might serve the double purpose of a house of worship and for teaching the children, and likewise inclosed a large farm, the

* There is an error in the total number in the printed Minutes of 385, the whole number there stated being 260,275.

land having been granted by the chiefs to the mission, on which he labored with his own hands, for the purpose of setting an example to the Indians, that they might habituate themselves to an agricultural life. These movements had a salutary effect upon their physical and moral condition.

The converted natives were formed into classes, and the chiefs who embraced Christianity were appointed leaders. At the first offer that was made to receive them into class twenty-three came forward, with tears of mingled sorrow and joy, desiring to become members of the Christian church, while others stood trembling and weeping, crying aloud, "O, Shasus, Ta-men-tare!" that is, "O, Jesus, take pity on us!" In this way the good work went on during the year.

With a view to send the gospel to the Creek Indians, who inhabited a tract of country lying within the bounds of the states of Georgia and Alabama, then under the chieftainship of M'Intosh, the celebrated half-breed warrior, the Rev. William Capers undertook a tour through the state of Georgia, to ascertain the feelings of its citizens toward an attempt to establish a mission among that tribe of Indians. He was favorably received by the people generally, and the proposed mission was viewed with a friendly eye. He visited and preached in the most populous towns and villages in the state, and made collections for the support of the contemplated mission, which was begun the succeeding year.

The feelings of the managers of the Missionary Society, in view of what God had already done through their instrumentality, may be seen by the following extract from their third annual report:—

"It is now only about three years since this society commenced its operations. Combining so large a field of labor, and comprehending in its plans so large a circle, as the whole of the Methodist conferences in the United States, it was but reasonable to expect that its progress would be slow; but it has been sure. Time and patient perseverance are necessary to set so many wheels in motion, to communicate life and vigor to each, and so to direct the movements of the whole as to produce a simultaneous and harmonious co-operation. But, blessed be the God of missions! the God of Wesley and Whitefield—those eminent missionaries of the old world—who inspired them with sufficient energy to set the mighty machine in motion—of Asbury and Coke, who gave it such an impulse in the new world—blessed be his holy name for ever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the centre to the circumference of our connection. The mustard-seed first sown about three years since has taken deep root, has extended its branches, and many are reposing under their shadow. Young branches are shooting forth in various directions, and, instead of exhausting the strength of the parent stock, are daily adding to its growth and stability. As you have already heard, the heathen tribes of our wilderness are partaking of its fruits.

"The time, indeed, is not far distant, when every man who shall have engaged in this godlike enterprise will esteem it as the happiest period of his existence, the highest honor ever conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference, and with envious eye have waited the doubtful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, at last,

to participate in the grand work of conquering the world by the power of truth."

The work of God was generally prosperous throughout the bounds of the several annual conferences, notwithstanding a spirit of disaffection was manifesting itself in some places among a few restless spirits. Through the agency of camp meetings in some parts of South Carolina much good was done, and a new circuit which was formed in the neighborhood of Bush river was blessed with an encouraging revival, under the labors of R. L. Edwards. An effort was also made to carry the gospel into a new field in the south-west, in what was called Jackson's Purchase, which embraced portions of the states of Kentucky and Tennessee, and Lewis Garrett and Hezekiah Holland were appointed to this service. That they were successful in their labors is evident from the fact, that there were returned on the Minutes for 1822 one hundred and forty-two whites and thirteen colored.

In the Nashville district also, through the agency of camp meetings, there were extensive revivals of religion throughout nearly all the circuits within the district, so much so that the nett increase, after deducting expulsions, deaths, and removals, was one thousand three hundred and five members. The writer of this account, the Rev. Thomas L. Douglass, thus concludes his remarks:—

"The character of this revival is the least mixed with what are called irregularities or extravagances of any that I ever saw. We have had nothing of what is called the *jerks*, or *dance*, among us. The work of conviction in the hearts of sinners has been regular, powerful, and deep; their conversion, or deliverance from sin and guilt, clear

and bright; and their rejoicings Scriptural and rational. I think fully half of those who have been the subjects of the work are young men, and heads of families; many of them among the most respectable in the country, men of education, men of talents. We anticipate help and usefulness from some of them in the Lord's vineyard. Upon the whole, it is the greatest work, the most blessed revival, I ever saw. The whole country, in some places, seems like bowing to our Immanuel; religion meets with very little that can be called opposition; and many who neither profess nor appear to have any desire to get religion themselves, manifest an uncommon degree of solicitude that others should obtain it, and express a high satisfaction at seeing the work prosper. May the Lord continue to pour out his Spirit, and may the hallowed fire spread, until all the inhabitants of the earth shall rejoice in his salvation! To God be all the glory! Pray for us, dear brethren, that this year may be as the past, and much more abundantly. We look for it and expect it. The district is well supplied with preachers, men of talents, men of zeal, and in the spirit of the work. May the Lord bless their labors!"

In Carter's Valley circuit, Holston conference, there were added, during a revival that year, not less than three hundred to the Church.

In Pittsburgh, Pa., the work of reformation had been going forward without interruption for about eighteen months, during which time not less than five hundred had been added to the Church, of whom about two hundred and sixty had been received in the course of six months. The writer of this account of the work of God in Pittsburgh, the Rev. Samuel Davis, who was at that time stationed there, closes his narrative in the following words:—

"To those who have been conversant with the history of Methodism in this place from its rise, and who, with lively interest, have marked its progress down to the present, the retrospect must afford matter for the liveliest feelings of gratitude to God. Yea, when they look back but a *few* years, and compare what they *then were* with what they *are now*, their souls, in pleasing astonishment, must cry out, 'What hath the Lord wrought!' When they consider that, about ten or twelve years ago, an apartment in a private house was sufficient to contain the society, and all who chose to assemble with them to hear the word preached; and that now that little society has swelled to a church of near seven hundred members, possessing two meeting-houses, (one of which is large,) which are well filled, on sabbath evenings especially, with serious and attentive hearers—a review of these circumstances constrains them to acknowledge that it is indeed 'the Lord's doings, and marvelous in their eyes,'—'that they who were not a people should become the people of the Lord.' 'The Lord reigneth! Let the earth rejoice.'"

In some portions of North Carolina the camp meetings were rendered a great blessing to the people. In the town of Hillsborough, where the Methodists had been but little known, having only two Church members in the place, there was a society of forty raised up as the fruit of one of these meetings, and they immediately adopted measures for erecting a house of worship, much to the gratification of the people of Hillsborough. Other places shared largely in the blessed effects of these revivals, and upward of three hundred were added to the several societies in that region of country, besides a number who connected themselves with other denominations.

In the more northern conferences also the work of

God was prosperous. In the New-Hampshire district, in New-Haven, Conn., Providence, R. I., New-London district, Wellfleet, New-Windsor, and Rhinebeck circuits, the Lord poured out his Spirit, and blessed the labor of his servants in the conversion of many sinners and the sanctification of believers.

In 1819 Alabama was admitted as a state into the American confederacy. It had been filling up, like the other territories in the west and south-west, with inhabitants from Europe and the older states in the Union, most of whom were destitute of the ordinances of Christianity. Into this country the Methodist itinerants had penetrated, and succeeded in forming circuits and establishing societies among the scattered population. This year, as the following account will show, there were encouraging revivals of religion in many places in that part of the country. The presiding elder, the Rev. Thomas Griffin, writes as follows:—

"At a camp meeting held on the 6th of July last, on Pearl river, a few miles from Monticello, the congregation was large and attentive, many were awakened to a sense of their need of Christ, and five or six gave evidence of a change of heart.

"On the 20th we held another meeting on the river Chickasawhay, about fifty miles from the town of Mobile, where we have a large, flourishing society. There were two traveling and four local preachers, and one Presbyterian minister at this meeting. On Friday and Saturday the Lord favored us with a solemn sense of his presence. Sinners were struck with awe, and stood with respectful silence, while believers rejoiced in God their Saviour. On sabbath we administered the Lord's supper. All were solemn as night. The word of God was heard with great

attention, and I believe much good was done. About ten professed justifying grace.

"On the 27th of July we held another meeting, about thirty miles from St. Stephen's, near the Tombeckbee and Alabama rivers. Though the principal part of the people were irreligious, yet they behaved with great order and decorum, and five or six professed to be converted.

"On the 2d of August we commenced a camp meeting on the banks of the Alabama river, thirty miles below the town of Cahawba, the seat of government for this state. From the paucity of the inhabitants, and the affliction many were suffering from a prevailing fever, there were not many that attended this meeting. Some disorder was witnessed; but He that commanded the boisterous winds to be still appeared in our behalf, and before the exercises closed some were brought, as we have reason to believe, to the knowledge of the truth.

"August 10th another meeting began, thirty miles above Cahawba, on the bank of the above-mentioned river. A numerous concourse of people attended, and much good was done. On Tuesday morning I requested all who had obtained an evidence of their conversion to God to come forward to the altar, when thirty-seven presented themselves. The last two meetings were held in a forest, and the Indians were fishing in the river while we were preaching and praying; the bears were ravaging the cornfields, and the wolf and tiger were howling and screaming in the very woods in the neighborhood of our meeting.

"These accounts may seem unimportant to those who are accustomed to more numerous congregations, and who have the privilege of assembling in convenient houses; but to us, who are struggling with many difficulties in this newly settled country, it is highly gratifying, and fills us with a pleasing hope of yet seeing the *desert blossom as the rose.*"

Fifty preachers were located this year, twenty-two returned supernumerary, fifty-five superannuated, and five expelled. Three, *Daniel Ireland*, *William M. Stilwell*, and *William Barton*, had withdrawn, the last of whom joined the Protestant Episcopal Church. Six, namely, *Samuel Parker*, *Charles Dickinson*, *Archibald Robinson*, *John Robertson*, *Richard Emory*, and *Alpheus Davis*, had finished their course in peace.

Samuel Parker was eminently useful in his day and generation. He was a native of New-Jersey, born in 1774, of poor parents. At the age of fourteen he was brought from darkness to light, and became a member of the Methodist Episcopal Church. In 1805 he entered the traveling ministry, and was appointed to labor in the western country. It soon appeared that God was with him. By his deep devotion to the work of God, and his eminent talents as a preacher of righteousness, he acquired the confidence of his brethren, and commanded the respect of the community generally. In 1815 he was appointed the presiding elder of the Miami district, and from thence, in the next year, was transferred to the Kentucky district, in which he continued four years. In this station he was greatly blessed in his labors, during which time he was married to Miss Oletha Tilton.

Being called by the bishop to fill an important post in the bounds of the Mississippi conference, though his health was evidently declining, he consented to be transferred to that more distant field of labor. He soon, however, sunk under the influence of disease, and on the 20th of December, 1819, he died in peace.

The Rev. Samuel Parker was a man of deep expe-

rience, of fervent piety, of stern integrity, and possessed talents of the most useful character as a minister of Jesus Christ. His method of preaching was well calculated to sooth the mind of the believer by the sweet and rich promises of the gospel, as well as to inspire hope and faith in the broken-hearted, penitent sinner. And his general deportment as a Christian minister, among his brethren and the people of his charge, inspired such confidence in his wisdom and the purity of his motives as gave him a powerful influence over others, and he exerted it at all times for their present and future welfare. Had he lived to "threescore years and ten," no doubt he would have ranked among the first ministers in the Methodist Episcopal Church; but that God who "seeth the end from the beginning" saw fit to call him in the prime of life from the militant to the church triumphant, where he *rests from his labors, and his works do follow him.*

Of the others whose death is recorded, it is said that they also filled up the measure of their days in usefulness, and ended their lives in the full hope of the gospel.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	239,087	42,059	281,146	977
Last year	219,332	40,558	259,890	896
Increase	19,755	1,501	21,256	81

1822. This year two more Indian missions were commenced, one among the Mohawks in Upper Canada, and the other among the Creeks, called the *Asbury mission.* As the latter, after much expense and labor, failed in the accomplishment of its objects, perhaps it may be as well to give the history of its com-

mencement, progress, and termination, once for all, in this place.

As before stated, the charge of this mission was confided, by Bishop M'Kendree, to the Rev. William Capers, of the South Carolina conference. After traveling extensively through the state of Georgia, endeavoring to awaken the missionary spirit, and collect funds to defray the expense for an outfit of the mission, in the month of August of this year, in company with Colonel Richard Blount, a pious and intelligent member of our Church, he arrived at the Creek agency, on Flint river. After witnessing some debasing scenes of amusement among the females, and one of those Indian plays which was conducted with a rude display of Indian dexterity, and daring feats of ferocious gallantry, he obtained an introduction to General M'Intosh, the principal man of the nation. As an instance of the lordly bearing of this chief, who prided himself for having fought the battles of his country, as a general in the ranks of the Indian allies, under the command of the hero of New-Orleans,* may be mentioned his refusing

* M'Intosh accompanied General Jackson in his campaign against the Seminole Indians. In a more private interview with Kennard, another Indian warrior, the latter related the manner in which the army was arranged at the time the descent was made. While he adverted to his command in one wing of the army, his eye sparkled with conscious pride at the recollection of the honor which had been conferred upon him. "In the middle," said he, "was General Jackson; on the right M'Intosh; on the left, me."

This man was sick at the time the talk was had with M'Intosh, which, however, was held near the bed on which he reposed. As Mr. Capers offered a dime to one of his children, he asked, "Is that little girl big enough to go to school?" On being informed she was, he eagerly replied,

to converse with Mr. Capers, though he perfectly understood the English language, only through the medium of an interpreter, assuming, in the mean time, all the etiquette of a stately prince in the reception of an ambassador.

The interview resulted in an agreement between the parties for the establishment of a mission, with liberty to use so much land only as should be found necessary to raise provision for the mission family, and for building the needful houses; and the Rev. Isaac Hill, an old, tried, experienced minister was appointed in charge of the mission. But notwithstanding the favorable beginning of this laudable attempt to convey the blessings of the gospel to these heathen, so long neglected by the Christian church, difficulties of a formidable character soon made their appearance. Some of the chiefs, who were not present at the council when the above agreement was ratified, raised objections against the enterprise, and thus created so many jarring sentiments in the nation, that for a time it was doubted, among the friends of the cause, whether it was best to continue the effort. It was, however, continued. A school was opened for the instruction of the children, but the missionary was forbidden, through the influence of the opposing chiefs, to preach the gospel to the adult Indians. It was also strongly suspected that the United States agent lent the weight of his influence against

"I have seven of them; and when you come back and begin your school I will send four." What a pity that a love of heathenism should have defeated the benevolent project of teaching these young immortals letters and the Christian religion! And much more that white men, born and educated in a Christian land, should have contributed to its defeat!

the prosecution of the mission, though an investigation of his conduct resulted in his justification by the government of the United States. And the following extract from the letter of instructions which was sent to the Indian agent will show that the officers of the government took a lively interest in the objects of this mission. The secretary of war, the *Honorable John C. Calhoun*, after expressing his regret that any difficulties should have arisen between the missionaries and *Colonel Crowell*, the Indian agent, expresses himself in the following language:—

"The president takes a deep interest in the success of every effort, the object of which is to improve the condition of the Indians, and desires that every aid be furnished by the Indian agents in advancing so important an object; and he trusts that your conduct will be such as to avoid the possibility of complaint on the part of those who are engaged in this benevolent work.

"You will give a decided countenance and support to the Methodist mission, as well as to any other society that may choose to direct its efforts to improve the condition of the Creek Indians. It is not conceived that they can have any just cause of apprehension against the privilege of preaching the gospel among them; and you will use a decided influence with them to reconcile them to its exercise on the part of the mission. The department feels confident that, by proper efforts on your part, you may secure to the mission the right of preaching among the Indians, which is deemed to be so essentially connected with the objects of the society."

Notwithstanding this favorable regard toward the mission by the government of the United States, and the persevering efforts of the missionaries themselves,

the mission was destined to undergo a sad declension in its affairs, and, after lingering for a while, was finally abandoned in despair. In addition to the barriers thrown in the way of the missionaries by the hostile chiefs and their partisans, were the troubles arising out of the treaty made by M'Intosh and his party, by which the lands included in the chartered limits of Georgia were ceded to the United States, for the benefit of the state of Georgia, for the consideration of the sum of four hundred thousand dollars. This gave great offence to the majority of the nation, who affirmed that M'Intosh and those who acted with him executed this treaty contrary to a law which had been promulgated in the public square, and they arose against him with violence, and massacred him and some others under circumstances of great barbarity. This threw the nation into great confusion, and exerted a most deleterious influence upon the interests of the mission.

The school, however, was continued under all these discouragements, and by the judicious manner in which it was conducted, and the manifest improvement of the children, both in letters and religion, it acquired the confidence and respect of all who made it an object of inquiry. And the restraints against preaching the gospel being removed in 1826, owing, in a great measure, to the interference in behalf of the mission by the United States government, the mission presented a more flattering prospect, so that in 1829 there were reported seventy-one Church members at the Asbury station, namely, two whites, twenty-four Indians, and forty-five colored; and the school consisted of fifty scholars. Under this state of things the friends of the cause fondly anticipated a final triumph over infidelity and heathen

superstition among this nation of Indians. But, alas! how often are all human expectations blasted!

Such were the difficulties thrown in the way of this mission, that in 1830 it was entirely abandoned. Their confirmed habits of intemperance, their predilection for savage life, the persevering opposition of most of the chiefs to the self-denying doctrines of the gospel, together with their proximity to dissipated whites, whose interest was promoted by furnishing the Indians with means of intoxication, combined, with the troubles arising out of the murder of M'Intosh and others, to paralyze the efforts of the missionaries and their friends, and they were reluctantly compelled to abandon the enterprise in despair. The labor, however, was not lost; lasting impressions were made upon some minds; and some who were removed to the west have been gathered into the fold of Christ, and others, who have been since that time converted to the Christian faith, have traced their first impressions to the instructions of "father Hill" and his pious associates.

Another aboriginal mission was commenced this year. This was among the Mohawks of Upper Canada. They had been partially civilized, and imperfectly instructed in the Christian religion; and yet their moral and religious state was very far from being improved.

They were settled principally on an Indian reservation of land, sixty miles in length and twelve in breadth, on each side of the Grand river. At the head of this tribe was the celebrated Mohawk chief, Colonel Brant, whose name carried such terror into our frontier settlements during the revolutionary war. Soon after the termination of this severe struggle, chiefly through his solicitation, the Society for the Promotion of Christian

Knowledge adopted measures to furnish these people with Christian instruction. A missionary was sent to preach to them, and the Gospel of St. Mark and the Prayer Book were translated into the Mohawk language, the former by Colonel Brant himself. But little permanent good, however, resulted from these efforts. Instead of producing any radical change in the heart and life of the people, they were merely initiated into an observance of the external rites and ceremonies of the church, while, like all other tribes who had mingled with the unconverted whites, they had become addicted to intemperance and its kindred vices.

In this state they were when visited by a Methodist missionary this year. It is true, that from the time the Methodist itinerants first visited that country, they were in the habit of preaching occasionally to these people, but with little apparent effect. As early as the year 1801 an Indian youth was baptized at a quarterly meeting held at the house of Mr. Jones, the father of Peter Jones, whose conversion and labors will be hereafter noticed; and it is remembered well that when Mr. Joseph Sawyer, the administrator of the ordinance, concluded the ceremony by prayer, he prayed most fervently that this youth might be the first-fruits of a harvest of souls from among these natives. The wife of Mr. Jones also, who was a Mohawk princess, was baptized about the same time, and received into the Church with her husband. These were all the aboriginal conversions known to the writer before the reformation of which we now speak commenced.

The mission was begun under the patronage of the Genesee conference, to which Upper Canada was then attached, and Alvin Torry was appointed to its charge.

The following extracts of letters received from brother Case will fully explain the manner in which this good work began and was carried forward :—

"When I visited and preached to these Indians last June, I found several under awakenings; for they had heard occasionally a sermon from brothers Whitehead, Storey, and Matthews; and had for some time been in the habit of coming together at the house of T. D. to hear prayers in the Mohawk. Several manifested much concern, and appeared very desirous of the prayers and advice of the pious. These, with two youths who had lately received religious impressions at the Ancaster camp meeting, I formed into a society, giving charge of the society to brother S. Crawford. His account of the progress of the revival during my absence to conference I here insert, from his letter to me. We must beg some indulgence for being particular, considering that the subjects of this work are the *first-fruits unto Christ*, and that this revival may be seen in the native simplicity of these artless Indians. Brother C.'s account is as follows :—

"'During your absence to the conference I have continued to meet with our red brethren every week, giving them public discourses, as well as answering their anxious inquiries concerning the things of God. The Lord has indeed been gracious to this people, pouring out his Holy Spirit on our assemblies, and thereby giving the spirit of penitence, of prayer, and of praise. About the first who appeared deeply concerned for their souls were two women. One of them had, about fourteen years ago, known the way of the Lord, and had belonged to our society in the Alleghany. Having been a long time without the means of grace, she had lost her comforts and her zeal for God; but now, being again stirred up to return to the Lord, she became useful to others of her sex who were

inquiring for the way of life. The other was a woman of moral deportment, and of respectable standing among her nation, but of great and painful afflictions: by a series of family trials she had been borne down with overwhelming sorrows. To this daughter of affliction the other woman gave religious counsel, urging that if she would give her heart to the Lord he would give comfort to her mind, as well as direct and support her in her worldly troubles. She listened to these things with much concern, and as she went to the spring for water she turned aside several times to pray. At length, under a sense of her unworthiness and sinfulness, she sunk to the earth, and was helpless for some time. When she recovered strength she came into her house, and calling her children around her, they all kneeled down to pray. While at prayer a weight of power came on them—the daughter of fifteen cried aloud for mercy, and the mother again sunk to the floor. The daughter soon found peace, and praised the Lord. While the mother was yet mourning and praying, the youngest daughter, not yet four years of age, first kneeled by her mother, praying: then coming to her sister, she says, "Onetye ragh a gwogh nos ha ragh ge hea steage? Onetye ragh a gwogh nos ha ragh ge hea steage?" that is, "Why don't you send for the minister? why don't you send for the minister?" showing thereby a religious concern and intelligence remarkable for one of her age. The mother soon after obtained peace. She with her children are now a happy family, walking in the enjoyment of the Holy Comforter. Thus did the Lord bring these sincere inquirers to the knowledge of himself, while they were alone, calling on his name.

"'Another instance of extraordinary blessing among this people was on sabbath, the 27th of July last, when one of our brethren came to hold meeting with them. During singing and prayer there was such melting of heart

and fervency throughout the assembly;—some trembled and wept, others sunk to the floor, and there was a great cry for mercy through the congregation. Some cried in Messessaugah, "Chemenito! Kitta maugesse, chemuche nene," &c.; that is, "Great good Spirit! I am poor and evil," &c. Others in Mohawk prayed, "O Sayaner, souahhaah sadoeyn Roewaye Jesus Christ, Tandakweanderhek;" that is, "O Lord, the only begotten Son Jesus Christ, have mercy on us!" Others were encouraging the penitents to cast their burdens on the Lord. Others again were rejoicing over their converted neighbors. In this manner the meeting continued throughout the day. While these exercises were going on a little girl ran home to call her mother, who came directly over to the meeting. On entering the room where the people were praying she was smitten with conviction, and fell down crying for mercy. While in this distress her husband was troubled lest his wife should die, but was happily disappointed when, a few hours after, her sorrows were turned into joy, and she arose praising the Lord. From this time the husband set out to serve the Lord, and the next day he also found peace to his soul, as I will hereafter relate. During the day several found the Saviour's love, and retired with great peace and comfort; while others, with heavy hearts, wept and prayed as they returned comfortless to their habitations. The next day I visited them, when they welcomed me with much affection, declaring what peace and happiness they felt since their late conversion. A number soon came together, among whom was the Indian who, the day before, was so concerned for his wife. His convictions for sin appeared deep, and his mind was in much distress. We joined in prayer for him; when I had closed, an Indian woman prayed in Mohawk. While she was with great earnestness presenting to the Lord the case of this broken-hearted sinner, the Lord set his soul at liberty.

Himself and family have since appeared much devoted to the service of the Lord. The next morning, assisted by an interpreter, I again preached to the Indians. After the meeting, observing a man leaning over the fence weeping, I invited him to a neighboring thicket, where I sung and prayed with him. I then called on him to pray; he began, but cried aloud for mercy with much contrition of spirit; but his tone was soon changed from prayer to praise. The work is spreading into a number of families. Sometimes the parents, sometimes the children, are first brought under concern. Without delay they fly to God by prayer, and generally they do not long mourn before their souls are set at liberty. The change which has taken place among this people appears very great, and, I doubt not, will do honor to the cause of religion, and thereby glorify God, who has promised to give the Gentiles for the inheritance of his Son.'

"On my return from conference I called and preached to the Mohawks, and have it on my plan to continue to attend to them in my regular route. After having explained the rules of society to them, twenty were admitted as members of society. It was a season of refreshing to us all. On the 28th of September I again preached to them. The crowd was now such that they could not all get into the house. Their usual attention and fervor were apparent, and near the conclusion of the discourse the hearts of many were affected, and they praised the Lord for his power and goodness. In meeting them in class they appeared to be progressing finely, advancing in the knowledge and love of God. Several who had been under awakening, having now returned from their hunting, requested to be received, and were admitted into the society. The society now consists of twenty-nine members, three of whom are white persons. We have also a sabbath school of Indian children, consisting of about twenty, who

are learning to read. Some young men have kindly offered their services to instruct them. This good work is about fifty miles from the mouth of the Grand river, about six miles from the Mohawk village, and four miles north of the great road leading from Ancaster to Longpoint. About twelve miles from the mouth of the Grand river another gracious work is commenced, among both Indians and whites.* About twelve have found peace to their souls, among whom are four of the Delaware tribe. This awakening first took place in the mind of a white man—a notorious sinner. It was in time of preaching that the power of God arrested him. He wept and trembled like Belteshazzar. After meeting he came to me, saying, 'I don't know what is the matter with me. I never felt so before: I believe I am a great sinner, but I wish to do better: what shall I do to be saved?' I told him the Spirit of the Lord was upon him, to convince him of sin, and he must repent and turn to God. There is evidently a great change in this man, who we hope may be an honor to the cause of religion in this wicked part of the reservation. The awakening is prevailing in several families. We have twelve in society here. In the townships of Rainham and Walpole there are still good appearances. Indeed, at most of my appointments we have the presence and blessing of the Lord; so that our missionary friends will have no occasion to repent the prayers they have offered, the money they have expended, and the tears they have shed in behalf of the once miserable and forsaken sinners, but now happy and blessed converts, on the Grand river. Much labor is now necessary, and I would gladly have assistance; but my health is good, and I would not increase expenses. In weariness my mind is comforted,

* A small settlement of white people on the Indian lands here borders on a settlement of the Delaware Indians.

and my soul is delighted in feeding these hungry natives with the provisions of the gospel. O, I could endure hunger, or sit down thankfully to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this, and especially if favored with such consolations as at times I have enjoyed since I commenced my labors in this mission. I hope for ever to be grateful for His mercy in thus blessing his word for the conversion of these poor perishing sinners. Dear sir, a letter of instruction and counsel would be thankfully received. I hope I have an interest in the prayers of my brethren. Farewell. Very affectionately yours in the gospel of Christ."

"*Letter from the Rev. William Case, dated Niagara, U. C., October 7, 1823.*

"In my letter of the 27th of August I mentioned that an awakening had taken place among the Indians on the Grand river, and promised a more particular account of this work after my next visit among them. But as brother Torry has sent you a pretty full account, a few remarks will suffice. On the 24th of September, in company with a religious friend, we passed into the woods, and arrived at the Indian dwellings about nine o'clock in the morning, a time at which they generally hold their morning devotions. We were received with cordial kindness, and the shell was blown as a call to assemble for religious service. Soon the people, parents and children, were seen in all directions repairing to the house of prayer. When they arrived they took their seats with great solemnity, observing a profound silence till the service commenced. Having understood that they were in the habit of singing in the Mohawk, I requested them to sing in their usual manner, which they did melodiously. The following verse is taken from the hymn, and the translation into English is annexed:—

'O sa yà ner Tak gwogh sni yé nough
Ne na yonk high sweagh sè,
Ne o ni a yak hi sea ny,
Sa yà ner tes hegh sm'yeh.'

'Enlighten our dark souls, till they
Thy sacred love embrace:
Assist our minds (by nature frail)
With thy celestial grace.'

"After the sermon several addressed the assembly in the Mohawk, and the meeting was concluded by prayer from one of the Indians in his native tongue. The use of ardent spirits appears to be entirely laid aside, while the duties of religion are punctually and daily observed. The hour of prayer is sounded by the blowing of the shell, when they attend for their morning meetings with the regularity of their morning meals. The Indians here are very desirous of obtaining education for their children, and they are making such efforts as their low circumstances will allow: for this purpose a school-house is commenced: a sabbath school is now in operation, where about twenty children are taught the rudiments of reading, and we are not without hope of seeing a day school established for the ensuing winter. Certainly this mission has been attended with the divine blessing beyond every expectation. It was not at first commenced with the professed design of converting the natives, (though they were had in view,) but for the benefit of the white inhabitants scattered over the Indian lands. The merciful Lord, however, has been pleased to endow the mission with abundant grace, and the friends of missions may now renew their songs of gratitude and joy over thirty more converted natives of the forest, together with an equal number of converts among the white population."

The Cherokee mission was also commenced this year. The Cherokee Indians inhabited a tract of country

included in the states of Georgia and North Carolina on the east, Alabama on the west, and that part of Tennessee lying south of Hiwassee and Tennessee rivers, comprising not less than ten millions of acres. These natives had been partially civilized; some of them had become wealthy, possessing domestic cattle in abundance, and were thriving agriculturists. White people had settled among them, intermarriages had taken place, so that there were many half-breeds of respectable standing and character, who could speak both the English and Cherokee languages, and many of the children were well educated. And had they been left undisturbed in their possessions, they doubtless would have risen into a wealthy, intelligent, religious, and respectable community.

The American Board of Missions commenced a mission among these people as early as 1817, which has been much assisted in its funds by the government of the United States, and has, no doubt, exerted a salutary influence on the Indian character.

It was in the spring of this year, at the request of a native Cherokee, by the name of Richard Riley, that the Rev. Richard Neeley, of the Tennessee conference, visited the nation, and preached in the house of Mr. Riley. In the course of the summer, being assisted by the Rev. Robert Boyd, Mr. Neeley formed a society of thirty-three members, and Richard Riley was appointed a class-leader. At a quarterly meeting which was held there a short time after, by the Rev. William M'Mahon, presiding elder of Huntsville district, the power of God was displayed in a most signal manner, during which several of the natives found peace with God through faith in the Lord Jesus, and became members of the

Church. In December following the Rev. Andrew J. Crawford, who had been appointed to the charge of this mission, arrived there, and met a council composed of the principal men of the nation, who approved of the mission, and, with their consent, a school was commenced on the 30th of that month. This was the beginning of the good work which terminated in the conversion of many of the Cherokees to the faith of Christianity. In reporting the state of this mission to the Tennessee conference, in 1822, the committee use the following language:—

"Your committee look upon these openings of Divine Providence as *special* and *loud calls* to our conference, our superintendents, our ministers, and members in general, to unite their zeal and exertions, to afford this destitute people the means of salvation. O, brethren! come up to the help of the Lord against the mighty. What has God already wrought, and how plain and simple the means by which he has performed the mighty work! Only consider, but two years ago a Methodist preacher had never preached in this part of the Cherokee nation. Our worthy and pious friend, Mr. Riley, as has been stated, invited brothers Neeley and Boyd to cross the Tennessee river and preach at his house, and these zealous and pious young men, who had just been called, like Elisha, from the plough to the pulpit, embraced the invitation, and flew upon the wings of love to plant the gospel among the Indians, believing that a Methodist preacher is never out of his way when he is searching for the lost sheep of the house of Israel, and bringing sinners home to God. Robert Boyd is no more! he is gone to his reward; but he lives in the hearts of these pious Indians, and never, no, never, while their memory is left them, will they cease to remember Robert Boyd.

"We now have one hundred and eight regular members of society in this part of the nation, and a number of the children can read the word of God, and some of them can write a tolerably good hand; and the whole amount of moneys expended does not exceed two hundred dollars. Indeed, your committee are of opinion, that a great parade about missionary establishments, and the expenditure of many thousands of dollars to give the heathen science and occupation, without religion, is of but little advantage to them. For, after all their acquirements, they are still savages, unless their hearts be changed by the grace of God and the power of the gospel; but this blessed gospel, which is the power of God to the salvation of all that believe, whenever and wherever its divine influences are implanted in the heart by the efficient operations of the Holy Ghost, makes man a *new creature*, and fits him for his place in society."

The success which attended these efforts among the aborigines of our country acted as a divine charm upon the members of the Church generally, and contributed not a little to diffuse the spirit of revival, and to excite a generous liberality throughout our entire borders. It tended also to silence the objections of those who had doubted the expediency of forming the society, or of the feasibility of reclaiming the wandering savages of our wildernesses from their heathenish superstitions and vicious habits.

Besides these Indian missions, others were undertaken for the benefit of the destitute parts of the white settlements. Last year the Rev. Fitch Reed, of the Genesee conference, was appointed to York, (now Toronto,) in Upper Canada, with Rev. Keneth M. K. Smith as his helper. Their mission extended into the settlements in the neighborhood of Toronto, which, at that time, were

new, poor, and destitute of the gospel. Some idea may be formed of the difficulties with which they had to contend in traveling through particular parts of the country, from the fact that brother Smith, who devoted himself chiefly to the back settlements, was in the habit of carrying an ax with him, so that when he came to a stream of water that he could not ford, (which was frequently the case,) he felled a tree across it, on which he passed over. In some instances, it is stated, where the trees stood opposite to each other on the banks of the creek, and formed a junction at the top, he would climb one tree and descend another, and thus pass on to his appointments among this scattered population. Their labors were blessed, and a foundation was laid for the establishment of societies which have subsequently much prospered.

When they first went among the people they found them engrossed in the cares of the world, desecrating the sabbath for purposes of amusement, idle recreation, or secular labor; and some who had once professed religion had cast off the fear of God, and were immersed in the pleasures of sin. It was not long, however, before the word took such effect that the houses were crowded with attentive hearers. The sabbath especially, instead of being devoted to profane revelry, was spent in religious devotion, and many were inquiring what they should do to be saved. The result was, that this year, 1822, there were returned on the Minutes in this mission one hundred and four; thirty-four in York, and seventy in the new settlements.

To aid the missionaries in their work, the American Bible Society made a generous donation of Bibles and

Testaments for gratuitous distribution among the poor in that district of country.

Many parts of our general work were blessed with revivals of the work of God. Among others, the following may be mentioned:—Brooklyn, Long Island, was powerfully visited with the refreshing influences of the Spirit, under the labors of the Rev. Lewis Pease. This work commenced at a camp meeting held at Musquito Cove, Long Island, and was productive of the conversion and addition to the Church in that place of not less than one hundred souls. Several towns on the Amenia circuit were visited by powerful revivals, which terminated in the conversion of about two hundred souls, one hundred and seventy of whom joined our Church, and the rest were divided between the Presbyterians and Baptists. Among these converts, several, at a place called Oblong, had been Universalists. Being convinced of the excellence of the power of religion, they cast away their dependence upon a mere speculative belief in Christianity, and yielded to be saved *now*, by "grace, through faith."

A work of God also prevailed on the Tolland circuit, New-England conference, which eventuated in the conversion of about two hundred and fifty, of almost all ages, and of both sexes. At a camp meeting held at East Hartford, which was numerously attended, there were manifest displays of the power and grace of God in the awakening and conversion of souls. The fruits of this revival were divided among the Methodists, Congregationalists, and Baptists, about one hundred being added to the Methodist Church.*

* The Rev. Daniel Dorchester, who was the presiding elder of the district, in giving an account of this work, relates

The Upper Canada district, then under the charge of the Rev. William Case, is thus described by him:—

"Blessed be the Lord, we are prospering finely in this country. Our congregations, sabbath schools, missionary collections, a church-building spirit, as well as conversions, and order and harmony in the societies, all demonstrate the rising strength of Zion in these parts. There are now finishing or commencing twenty churches in this upper half of the province. We have more than forty sabbath schools, and one thousand scholars. These nurseries of virtue and religious information promise much to the prosperity of the rising generation, both in a civil and religious point of view. A great and happy improvement is visible since the close of the late war, which, in many places, by the confusion and calamities it introduced, had broken down the barriers of vice. Churches are crowded with listening hearers. Youth and children, instead of wandering in the fields, or loitering in the streets, are in many places thronging to the schools, with their books in their hands, and learning to read the book of God. One man, who has a large family of children, a few days since observed to me that, 'since sabbath schools began, he had had no trouble in the government of his family.'"

the following affecting and mournful incident:—A young man, about eighteen years of age, who attended the meeting, was earnestly solicited by some of his young associates, who had recently embraced the Saviour, to seek the salvation of God. He constantly resisted their importunities, though they were seconded by preachers and other friends, by saying, "I will wait till I get home." On his way home he suddenly sprung from the wagon, and exclaimed, "Mother, I am dying! I am dying! I shall not live an hour! O that I had sought religion at the camp meeting!" Though a physician was procured, it was in vain. His flesh soon assumed a purple hue, and the next day, at about eight o'clock, P. M., he breathed his last.

On the Smyrna circuit, Delaware, there was an outpouring of the Spirit, which resulted in the conversion of many souls; one hundred and twenty were connected with our Church, forty of whom were colored people. Before this revival the colored members of the Church had been much divided in spirit, by the efforts of the Allenites to form a party; but this good work had the happy effect of uniting them more closely together, and of cementing their union with the Church which had nursed them from their infancy.

In Surry county, in Virginia, through the agency of camp meetings and other means of grace, about three hundred souls were brought to the knowledge of God by faith in Jesus Christ, and the general impression made on the public mind was most favorable to the cause of truth and love. In Lynchburg also, in this state, there were added to the Church upward of one hundred members, as the result of a revival in that place.

At a camp meeting held in the Scioto district, Ohio, the work of God prevailed powerfully, and from thence spread in different directions through the country. This meeting, which was under the superintendence of the Rev. G. R. Jones, was attended by about sixty of the converted Indians of the Wyandots, among whom were several of the chiefs who had embraced Christianity. These spoke in a most feeling manner of the work of God in their own hearts, and among the people of their nation, while tears of grateful joy bespoke the interest which the congregation felt in their spiritual and eternal welfare.

On the Northumberland district, under the charge of the Rev. H. Smith, by means of various camp meetings

which were held in the several circuits, not less than two hundred souls were brought to God, while a conviction of the necessity of being reconciled to him through faith in his Son spread extensively among the people in that region of country.

The Hudson river district, New-York conference, through a similar agency, shared largely in the good work this year.

The New-Rochelle circuit, New-York, was blessed with a great revival of religion, under the labors of the Rev. Elijah Woolsey and his colleagues. White Plains, Rye, Sawpit, and New-Rochelle all shared in the benefits of this glorious work: and so earnest were many to attend the meetings, with a view to seek the salvation of their souls, that some came from ten to twelve miles, and many such returned rejoicing in God their Saviour. In consequence of this work, the nett increase in this circuit among the whites was one hundred and nine.*

In Washington city, D. C., God poured out his Spirit in a remarkable manner, in answer to the prayers of his people. During this work, in little more than two months, one hundred and fifty-eight were received into the Church as probationers.

There was also a good work in the city of New-York, about three hundred being added to the Church. This was encouraging to those who had mourned over the departure of so many two years before.

I have before remarked, that during this period of our history we were called upon to sustain a new warfare to defend ourselves against the assaults of our opponents. Whether it was from jealousy of our rising prosperity, or from a real belief that our doctrines were

* The exact number of conversions was not reported.

dangerous to the souls of men, other denominations, more particularly the Calvinists, seemed to rally to the charge against our ministry, the economy of our Church, and our modes of carrying on the work of God. Hence a spirit of controversy was infused into the sermons which were delivered by our preachers, much more than formerly, the necessity for which was urged from witnessing new modes of attack. Indeed, a new system of divinity was rising into notice, differing in some respects from the Calvinism of former days, in which a universal atonement was recognized in connection with the doctrine of eternal and universal decrees, the force of which, however, it was attempted to avoid by inculcating the doctrine of a "natural ability and a moral inability." By the use of this subtle distinction, and the doctrine of universal atonement, keeping out of view the old doctrine of universal decrees, some were induced to believe that the difference between this new divinity and Methodism was but slight, and therefore they might, so far as these doctrines were concerned, embrace one as well as the other. Our preachers felt it to be their duty to unravel the sophistry of these arguments, by showing that, so long as that doctrine of universal decrees, which involved the notion of unconditional election and reprobation, was held fast, the two systems were at variance, and could never be made to harmonize.

We were also frequently denounced as *Arminians*. And Arminians were represented as denying the doctrine of human depravity, of regeneration by the efficient grace of God, and the necessity of divine aid in working out and securing our eternal salvation. As this was a most unjust imputation, we felt called upon to

make a full and fair statement of our doctrinal views, and to defend ourselves against such manifest perversions of our real, published, and acknowledged sentiments. In doing this, though there may have been occasional exhibitions of heat on both sides, and a controversial spirit indulged, in some instances, to too great an extent, yet truth was elicited, and our doctrines and usages became better understood, and more highly and generally appreciated by the community.

With a view to secure a more commodious and permanent location for the Wesleyan seminary in the city of New-York, a site was this year procured in Crosby-street, by leasing three lots of ground, on which the trustees erected a brick building, sixty-five feet in length and forty in breadth, the upper part of which was occupied as a place of worship. Here a male and female academy was kept until the premises were purchased by the agents of the Book Concern, in the year 1824, when another building was procured in Mott-street. The academy at the White Plains grew out of the one first commenced in the city of New-York; and when the property of the latter was disposed of, after discharging the debts of the institution, the balance was given to the White Plains academy, which has continued to the present time.

Though the Wesleyan seminary did not fully answer the benevolent designs of its original founders, it is believed that its establishment gave an impulse to the cause of education which has gone on increasing in power and influence to the present day.

Thirty-seven preachers were this year located, twenty-four returned supernumerary, and seventy-one superannuated, and four had died, namely, *Hamilton Jeffer-*

son, Edward Orem, William Early, and *John Pitts*, each of whom died in the full assurance of faith.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	252,645	44,377	297,022	1,106
Last year	239,087	42,059	281,146	977
Increase	13,558	2,318	15,876*	129

It will be perceived that there was a more than usual increase to the number of traveling preachers, owing to a diminution in the number of locations, and a proportionate increase to the list of superannuated preachers. This was probably owing to the better provision which began to be made, in consequence of the regulations of the General Conference of 1816, for the support of the families of preachers, and the furnishing parsonages for their accommodation. This last remedy, however, was but partially provided as yet, though the work was happily begun, and has been gradually going forward to the present time.

1823. The work of God this year was steadily advancing within the bounds of the several annual conferences. Some of the circuits in the older parts of the work, in consequence of the increase of members and societies, were much contracted, and the number of stations was necessarily multiplied. In this manner the work was becoming more and more compact, pastoral labor more easily and punctually performed, and the local interests of each society more minutely at-

* There is an error in the printed Minutes for this year, there being 700 less in the increase than what appears in the Minutes.

tended to. Still, new circuits were formed in the frontier settlements, new missions opened, and some villages and neighborhoods not before occupied by our ministry, through the aid of the Missionary Society, were supplied with the word and ordinances of God. These I shall endeavor to notice, so far as authentic documents and other sources of information will enable me to do it correctly.

The Missionary Society, having been recognized by the General Conference, was now considered as an integral part of the general plan of carrying on the work of God, and was becoming more and more identified with the other institutions of the Church. Its blessed results, also, which were seen and felt, more especially among the wandering savages of our country, entwined it around the affections of our people, and called forth their liberality for its support.

The cause of missions was also much aided about this time by the eloquent appeals of the Rev. John Summerfield, a young minister who came over from Ireland and joined the New-York conference in 1821. He had attracted much attention since his arrival among us by the sweet and melting strains of his pulpit oratory, and as he entered into the spirit of our Missionary Society with great zeal and energy, he contributed much to the diffusion of its benevolent principles among the people at large. While stationed in the city of New-York, in 1822, where he drew vast multitudes to listen to the accents of redeeming love, which fell from his lips in the purest strains of gospel eloquence, he adopted the practice of delivering lectures to the children at stated times, at which he made collections to aid the Missionary Society. And the hearty and efficient man-

ner in which he espoused this noble enterprise led the Young Men's Missionary Society of New-York to elect him as their president. His zeal in the cause of God, and the popularity of his talents for addressing public assemblies on anniversary occasions, induced so many applications from the benevolent and charitable societies for his services, to which he yielded with perhaps too great a readiness for his strength, that he found himself wearing out by the intensity of his labors. This induced him, by the advice of his physicians and friends, to make a voyage to France for the benefit of his health. While there he sent the following address to the society of which he was the president, and which, as a sample of the writer's manner of communicating his thoughts, and an evidence of the ardor with which he entered into this subject, I think worthy of preservation. It is as follows:—

"*Marseilles, February* 20, 1823.

"My Dear Brethren:—You are too well acquainted with the circumstances which prevent my filling the chair upon this pleasurable occasion, to require that I should dwell upon them; indeed, it would be irrelevant to those important objects which have assembled you together: not *private sympathies*, but the *public good*, will be your present theme; and in this I realize my full share of joy with you, for although in a far distant land, and that a land of strangers, my affections point to those 'whom I love in the truth,' and with whom I glory to be in any wise associated in carrying on the cause of our common Lord.

"Upon the occasion of an anniversary like yours, exhortation to renewed zeal might be deemed impertinent; the pulse of every heart beats too high on such an occasion to anticipate any decay in your future exertions. This

is rather a season of congratulation and rejoicing; and in commencing another year of labor and reward, I devoutly implore for you a continuance of that grace which has enabled you to remain 'steadfast, immovable, always abounding in the work of the Lord.'

"In common with all who love the interests of the Redeemer's kingdom, I rejoice at witnessing that increase of missionary zeal and missionary means which the past year lays open, not only in your auxiliary and its parent society, but among other denominations of the Christian church; in this 'you also joy and rejoice with me,' for 'whether Paul, Apollos, or Cephas, all are ours;'—so that in whatever part of the vineyard the work is wrought, we view it 'not as the work of man, but as it is in truth, the work of God;' for 'neither is he that planteth any thing, neither he that watereth: it is God that giveth the increase.' We may collect from different funds, but we bring to the same exchequer; and have no greater joy than in the accumulation of the revenue of that relative glory of the divine character which redounds from the salvation of men, 'through Christ Jesus, unto the glory and praise of God the Father.'

"But, abstracted from *general* views of the mighty work of missions, I regard the branch to which you are attached with peculiar pleasure on this occasion. You know that, from the beginning of our existence in the religious world, Methodism has always been a 'history of missions;' its venerable founder, considering that this was the first character of the Christian church, and believing it would be the last, even at that day when 'many shall run to and fro, and knowledge be increased,' wisely instituted a ministry which should be a standing monument of what God could do by this means. 'And what has God wrought?' Some there are, whom the frost of many winters has not chilled to death, to whom our father's words may still be spoken,

'Saw ye not the cloud arise—
Little as a human hand?'

"Its present state *we ourselves* have lived to see:

'Now it spreads along the skies—
Hangs o'er all the thirsty land!
When he first the work begun,
Small and feeble was his day;
Now the word doth swiftly run,
Now it wins its widening way!
More and more it spreads and grows;
Ever mighty to prevail,
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell!'

"Indeed, there are seasons wherein the overwhelming influence of these reflections so rests upon the mind, that unless we heard the warning voice, 'What doest thou here, Elijah?' we should stand at the base of this mighty structure, and wholly spend our time for naught, in admiring the symmetry and proportion of all its parts, beholding 'what manner of stones and buildings are here!' But, thus warned, we too 'arise and build.' Thus 'instead of the fathers are the children, and the children's children shall yet add thereto, till the topstone be raised, shouting, Grace, grace unto it!'

"My dear brethren, if there is a scene within the universe of God calculated to lift our minds to heaven; if there is a scene calculated to bring down the heavenly host to earth, it is that which portrays in anticipation the final triumph of the 'gospel of the grace of God.' Yes, the gospel must ultimately and universally triumph! Well may we exclaim, What an object is this! It is the fairest scene that the pencil of heaven, dipped in the colors of its own rainbow, can delineate; and even the great voice issuing from the eternal throne can utter nothing more exhilarating and sublime than the consummation of this event, 'Behold, the tabernacle of God is with men!' Yes, my brethren,

'Jesus *shall* reign where'er the sun
Does his successive courses run.'

"The glow which pervaded the apostle's mighty mind did not cause his pen to aberrate; the spirit of inspiration sat upon him when he declared that Jesus '*must* reign till he hath put all enemies under his feet.' *That* day will come! Do *we* expect to swell the number who shall grace his triumph? Do *we* burn with seraphic ardor to be among his train 'when he shall be revealed from heaven with power and great glory?' Then 'gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ!' Wherefore 'comfort one another with these words,' for truly 'it is with the same comfort wherewith I myself am comforted of God.'

"You, my dear brethren of this auxiliary, who are the managers of its concerns, I hail. I am also one of you. 'I write unto you, young men, because ye are strong, and the word of God abideth in you.' Early separated from the world, and ardently employed in seeking the interests of 'a better country, that is, a heavenly, God is not ashamed to be called your God, for he has prepared for you a city.' 'Walk therefore by the same rule, mind the same thing.' 'Love not the world, neither the things that are in the world.' 'Set your affections on things above, and not on things upon the earth.' Soon you shall hear it sounded, 'Because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!'

"The friends and subscribers of this auxiliary are entitled to your thanks; they have merited them well; by means of the numerous little streams which have been directed to our reservoir by the friends of missions, our 'water-pots,' if not always *full*, have never become *dry*. on this occasion, however, you look to have them 'filled

even to the brim;' and may He who can convert our base material to subserve his glorious purpose of saving men, 'draw forth' therefrom that 'wine of the kingdom which cheers the heart of God and man.'

"I remain, my dear brethren, your fellow-laborer and servant, J. SUMMERFIELD."

A mission was commenced this year among the Pottawatamy Indians, a small tribe settled in the neighborhood of Fort Clark, on the Fox river, in the state of Illinois, and the Rev. Jesse Walker was appointed to prosecute its objects.

But though he succeeded, after much toil and expense, in establishing a school and conciliating the friendship of some of the adult Indians, yet the missionary was compelled, after seven years of hard labor, to abandon the enterprise as hopeless. Their strong attachments to savage life, and incurable suspicions of white men, together with their final determination to remove west, frustrated the benevolent attempts to introduce the gospel and the arts of civilized life among them.

A fragment of the Wyandot tribe of Indians was settled in Upper Canada, on the banks of the river Carnard. These were first visited by Mr. Finley, and were afterward transferred to the care of Mr. Case, to whom the superintendence of all the aboriginal missions in that province was committed. About twenty of these Indians embraced the Christian faith, and became members of our Church.

In the bounds of the Tennessee conference there was a missionary district formed, embracing that part of Jackson's Purchase that lies in the states of Tennessee and Kentucky, which was committed to the charge of

the Rev. Lewis Garrett. This was a new country, rapidly filling up with inhabitants, and there were no less than *nine* preachers appointed to supply them with the means of salvation. As before remarked, Mr. Garrett was first appointed a missionary to this region of country, which contained not less than ten thousand square miles, in 1820, and he succeeded in forming a four weeks' circuit, in which he was assisted, by the appointment of the presiding elder, by Andrew J. Crawford. And so successful had they been in 1821, that in 1822 there were returned on the Minutes of the conference one hundred and fifty-five members, thirteen of whom were colored people. The inhabitants generally received the messengers of the gospel with joyful hearts, opening their doors and making them welcome, and also contributing, according to their scanty means, for their support, for as yet the Missionary Society was able to appropriate but little for the furtherance of domestic missions.

These men of God, though they had to contend with poverty, bad roads, and to preach in log huts, or under the foliage of the native trees, penetrated into every part of the country where settlements had been formed, and succeeded in establishing *seven* circuits, in which they returned for the Minutes of 1823 one thousand one hundred and twenty-six members, one hundred and one of whom were colored, chiefly slaves.

This year the gospel was more extensively introduced into the territory of Michigan, which was erected into an independent state and received into the Union in the year 1836.

This country was originally settled by the French, who sent Catholic missionaries there as early as 1648,

and the city of Detroit was founded in 1670, by a few French families. Its growth was slow, but the people gradually enlarged their borders on each side of the Detroit river, a strait about twenty-four miles in length, which connects Lakes St. Clair and Erie. In 1763 this country, together with Upper Canada, passed, by the right of conquest, from the French into the hands of the British, and so remained until the war of the revolution separated it from the British empire and connected it with the United States. After this, emigrants from different parts of the Union began to mingle with the original settlers.

When this country was first visited by a Methodist missionary, in 1804, it was in a deplorable state as to religion and morals.* In Detroit there was no preaching except by the French Catholics, and their influence in favor of the pure morality of the gospel was ex-

* When the writer of this history visited Detroit, in 1804, he obtained an old building called the "Council House" to preach in. On his second visit, while preaching in the evening there arose a tremendous storm, accompanied with the most vivid lightning and awful peals of thunder. He continued his sermon, however, reminding his hearers that this war in the elements was but a faint resemblance of that day when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." He was afterward informed that some of "the baser sort" of the young men, after the candles were lighted, deposited some powder in them at such a distance from the blaze that they supposed it would take fire and explode during the sermon. They were disappointed. The exercises closed without any explosion, because the candles had not burned down to the powder. These wags, after all was over, informed their associates of what they had done, and remarked, that while the peals of thunder were bursting over the house, they

tremely feeble. The few Protestant emigrants who had settled in Detroit and some of the adjoining places were entirely destitute of a ministry of their own order, and were fast assimilating into the customs and habits of those with whom they associated. And though repeated efforts had been made, from time to time, to establish Methodism in Detroit, they must have been attended with but little success, for we find no members returned on the Minutes of conference for that place until the year 1822, and then the number was only twenty.

This year, 1823, the Rev. Alfred Brunson was stationed on the Detroit circuit, which stretched through the country for four hundred miles. This he and his colleague, the Rev. Samuel Baker, surrounded each once in four weeks, giving the people a sermon every two weeks; and their labors were so far blessed, that in 1824 the number of Church members had increased to one hundred and sixty-one.

This year a small society was formed at St. Mary's. This was a military post belonging to the United States, situated on the strait by that name, about eighty miles in length, and which connects Lakes Superior and Huron, and is about four hundred miles in a northerly direction from Detroit. The most of this distance, at that time, was a wilderness, infested with beasts of prey, and dotted with here and there an Indian village. It was at this place that a few pious soldiers, who had been converted at Sackett's Harbor, were removed, and,

were fearful that the Almighty was about to hurl a bolt at their heads, as a punishment for their wickedness, and hence they sat trembling for their fate during the greater part of the sermon.

being almost destitute of every religious privilege, formed themselves into a class, chose a leader, and met together for mutual edification and comfort, holding their meetings in the woods until the barracks were erected, when they were allowed the use of the hospital. They were much assisted by the good countenance of Lieutenant Becker, a pious member of the Presbyterian Church, to whom they were attracted by a congeniality of feeling, and they were mutually refreshed and strengthened in their social meetings. In the course of the winter their number increased to about fourteen, which much encouraged them to persevere in their work of faith and labor of love.

This state of things in that part of the country induced Mr. Brunson to call loudly for help, and this led to the establishment of St. Mary's mission a short time after.

The territory of Florida had recently been ceded to the United States, as an indemnity for the spoliations committed upon our commerce by Spanish cruisers; and as it is the policy of the Methodist Episcopal Church to enter every open door for the spread of the gospel, a missionary, the Rev. Joshua N. Glenn, was sent this year to St. Augustine, the oldest town in North America, and capital of East Florida. Most of the inhabitants of this place and the surrounding country are of Spanish descent, and members of the Roman Catholic Church. There were, however, a few Anglo-Americans settled among the Creoles, to whom our missionary addressed himself in the name of the Lord, and he succeeded in raising a society of fifty-two members, forty of whom were people of color. This, however, has been a barren place for the growth of Method-

ism; for even now, (1840,) after continued efforts of seventeen years, St. Augustine is scarcely represented among our stations. This, however, is owing to other causes than the want of a disposition on the part of the people to receive the gospel. The late Indian warfare has exerted a most destructive influence upon the religious state of the population through all that region of country, and more particularly upon the citizens of St. Augustine, the chief rendezvous of hostile armies.

Chatahoochee, in the bounds of the Florida territory, was also selected as missionary ground, and its cultivation was committed to Messrs. John J. Triggs and John Slade. They entered upon their work with zeal and perseverance; and notwithstanding the newness of the country, and the scattered state of the population, there were returned on the Minutes for 1824, as the fruit of their labor, three hundred and fifty-six members, sixty-four of whom were colored people.

The Rev. Alexander Talley was appointed a missionary this year to Pensacola, Mobile, and Blakely. Though no immediate fruit of his labor in these places was seen, yet he opened the way for the introduction of the gospel into that region of country, which has since flourished under the labors of those who succeeded him in his work.

St. Mary's, situated near the mouth of St. Mary's river, in the state of Georgia, near the frontier of Florida, was visited this year with a revival of the work of God, under the ministry of the Rev. Elijah Sinclair. Though there had been in this place once a flourishing society, it had become scattered abroad, so that when Mr. Sinclair arrived there, in 1822, he could scarcely find a "place for the sole of his foot;" but he soon

obtained favor in the eyes of the people, and God so blessed his faithful labors, that in 1823 there were returned forty-one members of the Church; and the good work has gradually increased from that time to this.

Cumberland mission, in Kentucky, was commenced this year by the Rev. William Chambers. He so far succeeded in his efforts as to return two hundred and sixty-one members, two hundred and fifty-one whites and ten colored, in 1824.

In 1821 Methodism was introduced into the town of St. Louis, by the Rev. Jesse Walker, who went there as a missionary under the direction of the Missouri conference. St. Louis is the largest town on the west bank of the Mississippi river, and second to New-Orleans in importance as a place for commercial pursuits. Its original settlers were French Roman Catholics, this being another in the range of settlements which they established along the course of the waters from Quebec to New-Orleans. It had been, for some time before this, rising in importance, and increasing in its population by emigrations from different parts of the United States and from the old world, and was considered the centre of commerce in that part of the country.

In this mixed population the missionary had some prejudices to encounter, and the more so on account of the indiscreet conduct of some who had represented the citizens of that place to the eastern churches as being but little removed from barbarians. Mr. Walker, however, was kindly received by a few, and he gradually gained the confidence of the community, raised a society of about one hundred members, and succeeded in building a house of worship thirty-five feet in length and twenty-five in width. The Rev. Alexander M'Al-

lister, in giving an account of this work, adverts to the Missionary Society in the following words:—

"It is yet in its infancy, but its growing importance portends greater good to mankind than any institution of the kind hitherto known. I am induced to believe that there will be both numerous and liberal contributions to support the institution, since the money so raised is to be deposited in the hands of men who will, no doubt, distribute it with an economical hand for the support of those missionaries whose zeal is not a transient blaze, but a constant flame, consuming vice and iniquity before it, and with a gentle hand leading the penitent sons and daughters of men up to the throne of grace, where they may obtain the mercy and salvation of God."

Mr. Walker was reappointed to St. Louis in 1822, at the end of which year there were returned, including the station and circuit, one hundred and sixty-six white and forty colored members of the Church. He was succeeded this year by the Rev. William Beauchamp, whose labors were acceptable and useful, and the cause has gradually gone forward from that time to this.

The aboriginal missions, which had been begun under such favorable auspices, and which promised so much good to the wandering tribes of our wildernesses, continued to prosper this year more than ever. These, together with the exertions which were made in their behalf, tended powerfully to awaken a deep and lively interest through the ranks of our Israel in favor of prosecuting the cause with increasing zeal and energy. The Wyandot mission, which had been committed to the care of Mr. Finley, was this year visited by Bishop M'Kendree, who entered most heartily into the cause of missions, contributing to its support, and giving, by

his example, an impetus to the work in every direction. And as his testimony is that of an eye-witness, capable of estimating the nature and importance of the reformation which had been effected among these people, the reader will be pleased to read it in the bishop's own words. It is as follows:—

"On Saturday, the 21st of June, about ten o'clock in the morning, we arrived safe, and found the mission family and the school all in good health; but was much fatigued myself, through affliction and warm weather, which was quite oppressive to me in crossing over the celebrated Sandusky Plains, through which the road lies.

"In the afternoon we commenced visiting the schools, and repeated our visits frequently during the five days which we stayed with them. These visits were highly gratifying to us, and they afforded us an opportunity of observing the behavior of the children, both in and out of school, their improvement in learning, and the whole order and management of the school; together with the proficiency of the boys in agriculture, and of the girls in the various domestic arts. They are sewing and spinning handsomely, and would be weaving if they had looms. The children are cleanly, chaste in their manners, kind to each other, peaceable and friendly to all. They promptly obey orders, and do their work cheerfully, without any objection or murmur. They are regular in their attendance on family devotion and the public worship of God, and sing delightfully. Their proficiency in learning was gratifying to us, and is well spoken of by visitors. If they do not sufficiently understand what they read it is for the want of suitable books, especially a translation of English words, lessons, hymns, &c., into their own tongue.

"But the change which has been wrought among the adult Indians is wonderful! This people, 'that walked in

darkness, have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.' And they have been 'called from darkness into the marvelous light' of the gospel. To estimate correctly the conversion of these Indians from heathenish darkness, it should be remembered that the Friends (or Quakers) were the first to prepare them in some degree for the introduction of the gospel, by patiently continuing to counsel them, and to afford them pecuniary aid.

"The first successful missionary that appeared among them was Mr. Steward, a colored man, and a member of our Church. The state of these Indians is thus described by him, in a letter to a friend, dated in June last:—

"'The situation of the Wyandot nation of Indians when I first arrived among them, near six years ago, may be judged of from their manner of living. Some of their houses were made of small poles, and covered with bark; others of bark altogether. Their farms contained from about two acres to less than half an acre. The women did nearly all the work that was done. They had as many as two ploughs in the nation, but these were seldom used. In a word, they were really in a savage state.'

"But now they are building hewed log houses, with brick chimneys, cultivating their lands, and successfully adopting the various agricultural arts. They now manifest a relish for, and begin to enjoy the benefits of civilization; and it is probable that some of them will this year raise an ample support for their families, from the produce of their farms.

"There are more than *two hundred* of them who have renounced heathenism and embraced the Christian religion, giving unequivocal evidence of their sincerity, of the reality of a divine change. Our missionaries have taken them under their pastoral care as probationers for membership in our Church, and are engaged in instructing

them in the doctrine and duties of our holy religion, though the various duties of the missionaries prevent them from devoting sufficient time for the instruction of these inquirers after truth. But the Lord hath mercifully provided helpers, in the conversion of several of the interpreters and a majority of the chiefs of the nation. The interpreters, feeling themselves the force of divine truth, and entering more readily into the plan of the gospel, are much more efficient organs for communicating instruction to the Indians. Some of these chiefs are men of sound judgment, and strong, penetrating minds; and having been more particularly instructed, have made great proficiency in the knowledge of God and of divine truths; and being very zealous, they render important assistance in the good work. The regularity of conduct, the solemnity and devotion of this people, in time of divine service, of which I witnessed a pleasing example, is rarely exceeded in our own worshiping assemblies.

"To the labors and influence of these great men, the chiefs, may also in some degree be attributed the good conduct of the children in school. Three of the chiefs officiate in the school as a committee to preserve good order and obedience among the children. I am told that *Between-the-logs*, the principal speaker, has lectured the school children in a very able and impressive manner, on the design and benefit of the school, attention to their studies, and obedience to their teachers. This excellent man is also a very zealous and a useful preacher of righteousness. He has, in conjunction with others of the tribe, lately visited a neighboring nation, and met with encouragement.

"On the third day after our arrival we dined with *Between-the-logs* and about twenty of their principal men, six of whom were chiefs and three interpreters, and were very agreeably and comfortably entertained. After dinner we

were all comfortably seated, a few of us on benches, the rest on the grass, under a pleasant grove of shady oaks, and spent about two hours in council. I requested them to give us their views of the state of the school; to inform us, without reserve, of any objections they might have to the order and management thereof, and to suggest any alteration they might wish. I also desired to know how their nation liked our religion, and how those who had embraced it were prospering.

"Their reply was appropriate, impressive, and dignified, embracing distinctly every particular inquiry, and in the order they were proposed to them. The substance of their reply was, that they thought the school was in a good state and very prosperous; were perfectly satisfied with its order and management, pleased with the superintendent and teachers, and gratified with the improvement of the children. It was their anxious wish for its permanence and success. They gave a pleasing account of those who had embraced religion, as to their moral conduct and inoffensive behavior, and attention to their religious duties. They heartily approved of the religion they had embraced, and were highly pleased with the great and effectual reformation which had taken place among them.

"In the close they expressed the high obligations they were under to all their kind friends and benefactors, and in a very respectful and feeling manner thanked their visitors, and the superintendent and teachers, for their kind attention to themselves and to their children; and concluded with a devout wish for the prosperity and eternal happiness of them and all their kind friends. It was an affecting scene, and tears bespoke their sincerity.

"To this school there are Indian children sent from Canada. Others which were lately sent were detained and taken into another school, at the rapids of Maumee,

under the direction of the Presbyterians. An apology was written by the superintendent thereof to ours, stating that the detention was made on the presumption that our school was full, &c.

"When we reflect upon the state of the Wyandots, compared with their former savage condition, we may surely exclaim, 'What hath God wrought!' 'The parched ground hath become a pool, and the thirsty land springs of water; the wilderness and the solitary place is made glad, and the desert blossoms as the rose.' The marks of a genuine work of grace among these sons of the forest accord so perfectly with the history of the great revivals of religion in all ages of the Church, that no doubt remains of its being the work of God.

"That a great and effectual door is opened on our frontier for the preaching of the gospel to the Indian nations which border thereon, and that we are providentially called to the work, I have no doubt. The only question is, Are we prepared to obey the call? The success of our missionary labors does not depend on the interference of miraculous power, as in the case of the apostles, but on the ordinary operations and influences of the Holy Spirit, through the instrumentality of a gospel ministry, supported by the liberality of a generous people.

"We have lately received an invitation from a distinguished officer of the government to extend our missionary labors to a distant nation of Indians. A gentleman of this state who has visited New-Orleans has taken a deep interest in its favor; and from the great increase of population from other states, and the great probability of doing good at least among them, he urges another attempt. And from his influence, his ability, and disposition to minister to its support, we entertain a hope of success.

"From a general view of our missions, and of what the Lord is doing by us, we certainly have abundant cause to

'thank God and take courage,' and to persevere faithfully and diligently in the great work, looking to the great Head of the Church, that he may bless our labors and crown them with success.

"Yours in the bonds of the gospel of peace."

Nor is the following account less interesting and illustrative of the power of gospel truth. It is from the pen of the Rev. G. R. Jones, who was present and witnessed the ceremony which he describes in the following words:—

"At our late Ohio annual conference, held in Urbana, there were several of the red, and one or two of the colored brethren present, from the Wyandot mission at Upper Sandusky. Several interviews took place between our general superintendents and them, during the sitting of the conference, at Bishop M'Kendree's room, at one of which I was present part of the time.

"A few friends were invited to be present at this interview. As breaking bread together has been a token of hospitality and friendship among most nations, a cup of tea was prepared by the family, and at a suitable time they were waited on with it. Bishop M'Kendree, without any previous arrangement or design, appears to have been made a kind of master of ceremonies—he was waited on first. The sagacity of the red brethren was quite observable; they kept their eye on him, and conformed in every particular. Jonathan, a man of color, (who has served the mission from the beginning as an interpreter, and who, while engaged in this work, became convinced of sin, and happily converted to God,) was one of the company; he modestly declined partaking with them, but, being pressingly solicited by Bishop M'Kendree, yielded. After the repast was over, the red brethren joined in singing several hymns in their own tongue, during which a number in the

house within hearing crowded into the room, until there might have been as many as forty present; Mononcue (a chief) rose, and, approaching Bishop M'Kendree respectfully, held out the hand of friendship, which was cordially received, and a warm embrace took place; this appears to have taken off all restraint. Between-the-logs (another chief) followed his example, and they proceeded round to all in the room, while sighs and tears witnessed the feelings of most who were present; but they were sighs of gratitude and astonishment, and tears of joy. The spirit of hostile foes in the field of battle was lost in the spirit of harmony and Christian love, which appeared to fill the room. I have witnessed few scenes which carried stronger conviction to my heart of the truth and excellence of the religion of the meek and humble Jesus. I was ready to cry out and say, 'What hath the Lord wrought!'

"A worthy gentleman, high in office and respectability, had received an invitation, and was present at the interview. It seems he had imbibed an opinion, which is perhaps prevalent among politicians, that it is impracticable to Christianize the aborigines of our country. He was placed in a part of the room farthest from the door. When the chiefs approached him all his unbelief appears to have given way, his arms were open to give the friendly embrace, while the flowing tear bore witness to a reciprocity of feeling. He was heard to exclaim, a day or two afterward, 'I am fully converted!' At the close of the singing by the red brethren Bishop Roberts made a few appropriate remarks, and we all joined him in singing, at the close of which, from the fulness of his heart, he offered up a fervent prayer. We again joined in singing, and one of the chiefs, (Between-the-logs,) being called on, prayed in a very feeling manner, while every heart appeared to respond the hearty amen! The meeting was then drawn to a close."

The mission now contained one hundred and fifty-four members of the Church and sixty scholars, who were taught letters and the duties of domestic life.

This year Mr. Finley, in company with some of the converted chiefs and an interpreter, set off on a visit to the Chippeways, on the Saganaw river, with a view, if practicable, to establish a mission among them. They at length arrived at the Wyandot reservation, on the Huron river, where they were cordially received and entertained by a white man called *Honnes*, who had lived with the Indians for many years, having been taken a prisoner when quite a lad. He was now supposed to be not less than one hundred years of age, could remember nothing of his parentage, nor of his days previous to his captivity, only that he was called *Honnes*. He was now much crippled and nearly blind, but was very intelligent and communicative. He sat upon a deer-skin, and, through an interpreter—for he had lost all knowledge of his vernacular language—he addressed our missionaries in the following manner:—"My children, you are welcome to my cabin; and I now thank the Great Spirit that he has provided a way for us to meet together in this world. I thank him for all his mercies to me. He has fed me all my life. He has saved me in the field of blood, and has lifted up my head when I have been sick, and, like a kind father, has protected and provided for me." These affecting remarks from this patriarch of the woods were listened to with great attention and respect, being interrupted now and then, by those Indians who were present, by the expression, *tough*, which signifies, *all true*, and then the pipe of peace was lighted, passed around the company, and returned to the aged sire. This cere-

mony being ended, Mr. Finley informed him that, having often heard of him, he had come some distance out of his way to see him, and then proceeded to explain to him the gospel of Jesus Christ. The tears which coursed down his withered cheeks, while he listened with solemn attention to the words of truth, bespoke the deep feeling of his heart, and the lively interest which he took in the subject. The discourse being closed, he took Mr. Finley by the hand, and, calling for blessings on him and his associates, said, "I have been praying for many years that God might send some light to this nation."

After hearing, the next day, some historical anecdotes of the Wyandots from this aged man, who had been for so many years shut out from civilized life and immured in the dungeon of heathenism, Mr. Finley bade him an affectionate adieu, and continued his journey in search of other lost sheep of the house of Israel. These men of the woods, however, were not forgotten by the Christian missionaries, but were sought out and provided with the means of salvation, the benefits of which some of them received. Of the destiny of Honnes, whose simple story is so affecting, I have not been informed, but trust the God of all the families of the earth did not forget him in his lonely retreat, nor refuse his prayers for more light to the nation who had adopted him as a brother. He seemed, indeed, like the Nestor of his tribe, and to be preserved to this good old age to welcome the harbingers of peace and good-will to the borders of his land and nation.

For that abandoned class of females who have been seduced from the paths of virtue by the wiles of the other sex, many efforts had been made by the pious

and benevolent in the city of New-York, as well as in other places where this destructive vice had become so predominant, but without any permanent effect. It seems, indeed, that among all the vices which infect mankind, this, when its corrupting sway has been once permitted to gain an ascendency, is the most inveterate, and of course the most difficult to eradicate. Not, however, entirely despairing of success in attempting to effect a reformation even among these unhappy subjects of seduction, a mission was undertaken this year for their special benefit, and the Rev. Samuel D. Ferguson was appointed to its charge. Though he labored indefatigably, in conjunction with some local preachers and exhorters who volunteered their services to aid him, and some good impressions were made upon a few, yet they were soon effaced, and they were compelled, after using every exertion to accomplish their object, to abandon their enterprise in despair; and though subsequent efforts have been more successful in a few instances in which reformations have been effected, it would seem that more powerful means must be resorted to before this soul-destroying vice can be banished from the community.

In consequence of this failure in the primary object of the mission, the missionary, in the latter part of the year, turned his attention to some destitute portions in the west sections of Long Island, where he was more successful. Here he formed a regular circuit, and raised two classes of fifty-two members, which have continued to flourish, less or more, to the present time.

As it was one object of our missionary societies to supply destitute places in the older settlements where the people were either unwilling or unable to support

the institutions of religion, some such were either partially assisted from their funds or wholly supported for a season, as the case might be. Among others may be mentioned, as showing the good effects of this policy, the town of New-Brunswick, in the state of New-Jersey. This, though an old settled place, had been a barren soil for Methodism. Our preachers had long preached there occasionally to a feeble few, but under great discouragements. In 1821 the Rev. Charles Pittman was sent there as a missionary, under the patronage of the Philadelphia Conference Missionary Society, and again in 1822. He met with much opposition, owing to the deep-rooted prejudices cherished against the peculiarities of Methodism. His congregation was small, not amounting to more than thirty for some weeks during the first year of his ministry. He and the little flock, however, persevered in the strength of faith and prayer until a revival of religion commenced, which terminated in the conversion of quite a number of souls, so that in the month of February of this year they numbered about one hundred communicants. From that time the work has steadily advanced, and we have now a flourishing society and a commodious house of worship in that place.

In many other places, too numerous to mention, the work of God prevailed in the older circuits and stations. On the New-Bedford circuit, Mass., where a good work had been progressing for some time, in the month of August of this year it had extended for twenty miles, so that an entire new circuit had been formed, large enough to employ three preachers.

The camp meetings continued to be held with profit to the souls of the people. At one held in the Ogeechee

district, in the state of Georgia, not less than one hundred white and upward of forty colored people were made partakers of the grace of life. At one held in the same place last year a work of God commenced among the students of Tabernacle Academy, a literary institution under our care, and the reformation was advancing among the students this year most encouragingly.

At five camp meetings held in the Baltimore district for this year the Lord poured out his Spirit, and about one hundred and twenty, white and colored, professed to find the pearl of great price, among whom were two females, one eighty and the other sixty years of age. The latter was a Quakeress, whose charming simplicity of manners and conversation, after her conversion, reminded one of the primitive days of Christianity. Such evidences of the power of grace were not unlike the pentecostal showers of divine mercy, and they tended mightily to strengthen the faith of God's people, and to baffle the speculations of an infidel philosophy.

We have already seen that the cause of education began to engage the attention of some of the annual conferences, and that two academies had been put in operation. This year I find on the Minutes of the Kentucky conference that *John P. Finley* was appointed to the charge of *Augusta College*, though I believe the college edifice was not erected until 1825. Our brethren, therefore, west of the mountains have the honor of founding the first college in the United States under the patronage of the Methodist Episcopal Church; and I am happy to say that this institution has gone on prospering, though sometimes depressed from pecuniary embarrassments, shedding on that region

of country the blessings of science and religion, greatly to the joy of its friends and patrons.

Forty-four preachers were located, forty-seven returned supernumerary, and fifty-nine superannuated, and nine had died during the past year. These were, *Philip Kennerly*, *Walter Griffith*, *John Dix*, *Samuel Davis*, *William Wright*, *William Ross*, *Alonson Gifford*, *James Griggs Peal*, and *William Penn Chandler*.

A strong testimony is given in favor of these devoted men of God, that in their last days they maintained their integrity, triumphing in the hour of dissolution, and died in hope of the glory of God.

Dr. Chandler* was appointed the presiding elder on the Delaware district in 1801, about the time the camp meetings were introduced into that part of the country, and his talents were peculiarly adapted to promote their objects. His zeal in the cause of Christ was ardent, and his talents as a preacher were more than ordinary, and often the most astonishing effects were produced under his powerful appeals to the consciences of his hearers. In consequence of his devotion to the cause, and the character of his talents, he exerted a commanding influence upon his district, winning the affections and inspiring the confidence of the people committed to his charge. The ardency of his zeal and intensity of his labors so exhausted his physical strength, that in 1808 he was returned superannuated. In 1813 he received a location; but his warm attachments to his brethren in the traveling ministry led him back to the Philadelphia conference in May, 1822, where he re-

* He was educated for a physician.

mained in the relation of a superannuated preacher until his death.

While preaching the gospel of the Son of God in the Ebenezer church, in the city of Philadelphia, on the first sabbath of May, 1820, he was suddenly prostrated by a paralytic stroke in his left side. Though he partially recovered from this, yet while at the island of St. Eustatia, whither he had gone for the benefit of his health, a second stroke deprived him of the use of his right side also, which took from him and his friends all hope of his recovery. He returned home, however, and lingered for about twelve weeks, when he exchanged a world of labor and suffering for a world of rest and reward. His expressions upon his death-bed were no less consolatory to his friends than they were satisfactory to himself. On being told by a friend that it was Sunday, he replied, "Go then to the meeting, and tell them that I am dying, shouting the praises of God!" Then, turning to his wife, he said, "My dear Mary, open the window, and let me proclaim to the people in the streets the goodness of God!"

The following testimony is from an affectionate brother, a physician, who attended him much in his last sickness:—

"I visited Dr. Chandler daily during his last illness, which was of long continuance. His disease was an almost universal paralysis. The attack had at first been confined to one side, and after a partial recovery only of that side, the other became affected in like manner with the first. His mind as well as his body felt the effects of the disease, which at times caused a considerable derangement of intellect: but notwithstanding the confusion that was apparent in his mental operations, his constant

theme was his God and the salvation of his soul; and on these subjects it was truly surprising to hear him converse. Although Dr. Chandler seemed incapable of rational reflection on other subjects, yet on that of religion, at intervals, he never conversed with more fluency, correctness, and feeling at any period of his life. He appeared to be exceedingly jealous of himself, and occasionally laboring under fear lest he might have deceived himself, and that he should finally become a cast-away; but of these apprehensions he was generally relieved whenever we approached a throne of grace, which we were in the habit of doing on almost every visit. In this state he remained until within a few days of his death, when the Lord was graciously pleased, in a most extraordinary manner, to pour out his Spirit upon his servant; and although his body was fast sinking, his mind, for two days, was restored to perfect vigor and correctness. During this time he seemed to be in the borders of the heavenly inheritance. He spoke of the glories, the joys, and the inhabitants of heaven as though he had been in the midst of them. He remarked to me, at the time, that he felt that his soul had begun to dissolve its connection with the body; and that there was a freedom, a clearness, and ease in its views and operations that was entirely new to him, and that he had never before formed a conception of—'in fact,' said he, 'I know not whether I am in the body or out of it.' Soon after this he sunk into a stupor, in which he remained to the last. On the sabbath following his funeral sermon was preached, by the author of these lines, to a large and deeply affected congregation, from these fine words of the apostle: *But I would not have you to be ignorant, brethren, concerning them that are asleep, and that ye sorrow not even as others which have no hope.*"

The account of his death concludes in the following words:—

"As a Christian, and as a Christian minister, W. P. Chandler was a man of no ordinary grade. In his deportment, dignity and humility, fervor and gentleness, plainness and brotherly kindness, with uniform piety, were strikingly exemplified. In the pulpit his soul was in his eloquence, his Saviour was his theme, and the divine unction that rested upon him, and the evangelical energy of his sermons, gave a success to his labors that has been exceeded by few. He studied to *show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth:* and how good a proficient he was in this study, thousands who were blessed under his ministry can heartily testify, many of whom are living witnesses of the happy effects of his labors, while he is *now* reaping his eternal reward."

Among others who departed to another world this year was *John Steward*, who first carried the gospel to the Wyandot Indians. Of his early life we have seen something in our account of the Wyandot mission. He seems to have been peculiarly fitted for his work. Sincere, simple-hearted, much devoted to the cause in which he had engaged, he adapted himself with a ready and willing mind to the condition and circumstances of those people, won their confidence and affection by his honest simplicity, and, by the blessing of God on his exertions, conducted them away from the absurdities of heathenism by the charms of gospel truth and love.

His entire devotion to the interests of the mission, his intense application to meet its spiritual wants, and the privations to which he was subjected in his early residence among them, so wore upon his constitution, that in the course of this year it became manifest that his

health was fast declining, and that the days of his pilgrimage were near their end.

When so exhausted in his physical powers as to be unable to labor for his support, his temporal wants were provided for by his friends, about fifty acres of land, on which was built a cabin for his accommodation, being secured to him in fee-simple. Here he lived the remainder of his days, and on his demise the property was inherited by his brother. In this place, loved and honored by those who had been benefited by his evangelical labors, he lingered along the shores of mortality until December the 17th, 1823, when he fell asleep in Jesus, in the thirty-seventh year of his age, and the seventh of his labors in the missionary field. On his death-bed he gave the most consoling evidence of his faith in Christ and hope of immortality, exhorting his affectionate wife to faithfulness to her Lord and Master, and testifying with his latest breath to the goodness of God.

In the contemplation of such a man, we cannot but admire the wisdom of God in the selection of means to accomplish his designs of mercy toward the outcasts of men. Born in humble life, destitute of the advantages of education, unauthorized and unprotected by any body of Christians when he first entered upon his enterprise, influenced solely by the impulses of his own mind, produced, as he believed, and as the event proved, by the dictates of the Holy Spirit, Steward sets off on an errand of mercy to the wandering savages of the wilderness. Here he arrives, a stranger among a strange people, and opens his mission by a simple narration of the experience of divine grace upon his heart, and of the motives which prompted him to forsake home and

kindred, and devote himself to their spiritual interests. Having gained their attention, he explains to them, in the simplest language of truth, the fundamental doctrines of Jesus Christ, contrasting them with the absurdities of heathenism and the mummeries of a corrupted form of Christianity.* No sooner does the word take effect, than a violent opposition arises against this humble and unpretending servant of Jesus Christ, which he meets with Christian courage, and bears with the fortitude of a well-trained soldier of the cross. By the strength of God resting upon him, he manfully buffets the storms of persecution which raged around him, and calmly guides his little bark over the threatening billows until it is conducted into a harbor of peace and safety. Seeking for the wisdom that cometh from above, he is enabled to unravel the sophistry of error, to refute the calumnies of falsehood, to silence the cavilings of captious witlings, and to establish firmly the truth as it is in Jesus. Did not God "choose the weak things of the world to confound the things which are mighty?"

Who does not look on with a trembling anxiety for the result, while the umpire was deliberating upon his fate, at that memorable time when he submitted his Bible and Hymn Book to the inspection of Mr. Walker, that he might determine whether or not they were genuine! And who can forbear participating in the general shout of exultation when the momentous question was decided in his favor! During these anxious moments the heart of Steward must have beat high amidst hopes and fears, while the fate of his mission

* The Wyandots had been taught, to some extent, the religion of the Roman Catholics.

apparently hung poised upon the decision of a question which involved the dearest interests of the nation for whose welfare he had risked his all! But the God whom he served pleaded his cause, silenced the clamor of his enemies, disappointed the machinations of the wicked, and gave a signal triumph to the virtues of honesty, simplicity, and godly sincerity.* In this triumph was

* That the reader may understand the force of this allusion, the following incident is related. As Steward fearlessly denounced the absurdities of the Romish Church, and appealed to the Bible in support of his affirmations, those uninformed natives who had been instructed by Roman priests concluded that there must be a discrepance between his Bible and the one used by the priests. To decide this question it was mutually agreed by the parties to submit it to Mr. Walker, the sub-agent. On a day appointed for the examination, Steward and the adverse chiefs appeared before the chosen arbiter. A profound silence reigned among the numerous spectators who had assembled to witness the scene. Mr. Walker carefully compared the two Bibles, and examined the hymns, each party looking on with intense anxiety for the result. At length the examination closed, and Mr. Walker declared to the assembly that the Bible used by Steward was genuine, and that the hymns breathed the spirit of true religion. During the whole transaction Steward sat with great tranquillity, eyeing the assembly with an affectionate solicitude, conscious that innocence and truth would gain the victory—and when it was declared, the countenances of the Christian party beamed with joy, and their souls exulted in God their Saviour—while their opposers stood rebuked and confounded.

Though the assembly before whom Steward appeared in Upper Sandusky was less august and imposing than the one before whom Luther appeared, at the Diet of Worms, yet the question to be decided at the former was no less momentous to the interests of Steward and his party than the one which hung suspended during the admirable address of Luther was to him and his party. While, therefore, we may contrast in our minds the two personages who had submitted their cause

fulfilled the inspired and inspiring declaration, "One shall chase a thousand, and two shall put ten thousand to flight."

to the decisions of others, we may not unprofitably compare them as being analogous in their consequences to their respective nations. Luther, towering above his fellows in learning, in eloquence, in piety, and in evangelical knowledge, was pleading the cause of truth before one of the most august assemblies ever convened to decide the fate of an individual. Steward, unlettered, rude in speech, limited in knowledge, though humble and devout, was silently looking on while his fate hung suspended upon the decision of a single man. How striking the contrast! And yet how analogous the cause and its results! Luther, surrounded by princes, nobles, judges, bishops, and priests, awed by the presence of the emperor of all Germany and Spain combined, in one of the most magnificent cathedrals in the kingdom, stood firm in the strength of his God, and fearlessly advocated his cause in the face of that imposing array of civil and ecclesiastical authority which was leagued against him. Steward, on the contrary, accompanied by a few converted Indians, stood in the presence of the chiefs of the nation, most of whom had declared themselves adverse to his doctrines and measures, surrounded by an assemblage of rude barbarians in the rough cabin of an American Indian! Those Germans, however, who had embraced the principles of the Reformation were not more interested in the fate of Luther, than the trembling Indians who had embraced Christianity were for the result of the deliberations of Mr. Walker.

But while Luther and his doctrines were condemned by a decree of the Diet of Worms, Steward was acquitted by the decision of the umpire to whom the question had been submitted. Luther, therefore, had to act in opposition to the highest authority of the empire, with the fulminating sentence of the pope ringing in his ears, while Steward went forth under the protection of the chief council of the nation, patronized by the Church of his choice, preaching Jesus and him crucified. Was not God's hand alike visible in each case? Nor was Steward more contemptible in the eyes of the pagan chieftains than Luther was in the estimation of the

In all the subsequent conduct of Steward we behold a combination of those excellences which the Spirit of God alone can ingraft and nourish in the human heart. "The excellency of the power," therefore, which was conspicuous in the life and conduct of Steward, reflected the rays of Him who had most evidently made him "a chosen vessel to bear his name unto the Gentiles" in the American wilds. Humble and unpretending as he was, his name will ever be associated with those men of God who had the high honor of first carrying the light of divine truth to the darkened tribes of our forests. And this record is made as a just tribute of respect to the memory of one whom God delighted to honor as the evangelical pioneer to the Methodist Episcopal Church in her career of usefulness among the long neglected children of our own wide domain.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	267,618	44,922	312,540	1,226
Last year	252,645	44,377	297,022	1,106
Increase	14,973	545	15,518*	120

pope and his obsequious cardinals and bishops. And perhaps the time may come when the name of JOHN STEWARD, as humble as were his claims in his lifetime, shall be held in as high estimation by the descendants of the converted Indians, as is that of MARTIN LUTHER by the church which bears his name. They both had faults, because they were both human beings; but let their faults be buried beneath the same turf which hides their mouldering bodies from human view, while their spirits, alike indebted to the blood of the Lamb for their deliverance from the slavery of sin, shall shine amidst the heavens for ever and ever.

* There is an error in the printed Minutes of not less than 610, there being that number more in the real increase than is given in the Minutes.

CHAPTER VII.

General Conference of 1824.

1824. THIS conference assembled, on the first day of May, in the city of Baltimore. Bishops M'Kendree, George, and Roberts were present, and the former opened the conference by reading a portion of the Holy Scriptures, singing, and prayer. The following delegates presented the certificates of their election by the several annual conferences:—

New-York Conference.

Freeborn Garrettson,	John B. Stratten,
Samuel Merwin,	Henry Stead,
Nathan Bangs,	Marvin Richardson,
Eben Smith,	Stephen Martindale,
Daniel Ostrander,	Phineas Rice,
Ebenezer Washburn,	Arnold Scholefield,
Peter P. Sandford,	Laban Clark,
Samuel Luckey,	William Ross.

New-England Conference.

George Pickering,	Wilbur Fisk,
Elijah Hedding,	Elisha Streeter,
Timothy Merritt,	Ebenezer Blake,
Enoch Mudge,	Edward Hyde,
Joseph A. Merrill,	Eleazar Wells,
David Kilbourn,	John W. Hardy,
John Lindsey,	Benjamin R. Hoyt.

Genesee Conference.

Fitch Reed,	George Peck,
Joseph Baker,	Israel Chamberlain,
Wyatt Chamberlain,	George W. Densmoor,

John P. Alverson, Isaac B. Smith,
James Hall, Loring Grant,
Gideon Lanning, Benjamin G. Paddock.

Ohio Conference.

Charles Elliott, Jacob Young,
John F. Wright, John Sale,
Greenbury R. Jones, James Quinn,
Martin Ruter, John Waterman,
Charles Waddel, Russel Bigelow,
James B. Finley, David Young,
John Strange.

Kentucky Conference.

Jonathan Stamper, Peter Cartwright,
Thomas A. Morris, Richard Corwine,
Charles Holliday, George M'Nelly,
John Brown, Marcus Lindsay.

Missouri Conference.

William Beauchamp, Samuel H. Thompson,
David Sharp, John Scripps,
Jesse Walker.

Tennessee Conference.

Hartwell H. Brown, George Ekin,
Thomas Stringfield, Joshua W. Kilpatrick,
William M'Mahon, John Tevis,
Robert Paine, Thomas L. Douglass,
Thomas Madden.

Mississippi Conference.

Alexander Sale, William Winans,
Daniel De Vinne.

South Carolina Conference.

Lewis Myers, William Capers,
Nicholas Talley, James O. Andrew,
Samuel K. Hodges, Samuel Dunwody,
James Norton, William M. Kennedy,

Lovick Pierce, Joseph Travis,
Henry Bass.

Virginia Conference.

Caleb Leach, Henry Holmes,
Lewis Skidmore, Ethelbert Drake,
Hezekiah G. Leigh, John Lattimore,
Benjamin Devaney, William Compton,
John C. Ballew.

Baltimore Conference.

Andrew Hemphill, Henry Smith,
James M'Cann, Richard Tydings,
Daniel Hitt, Nelson Reed,
Joshua Soule, Robert Burch,
Stephen G. Roszel, John Thomas,
Joseph Frye, Christopher Frye,
John Bear.

Philadelphia Conference.

Thomas Ware, John Smith,
Lawrence Lawrenson, Jacob Moore,
Manning Force, John Potts,
Thomas Neal, Joseph Rusling,
Lawrence M'Combs, Charles Pittman,
Ezekiel Cooper, Alvard White,
James Smith.

From the time that Dr. Coke had last visited us, in 1804, no personal intercourse had been kept up between the European and American connections, though friendly epistolary salutations had been exchanged. In 1820, as we have before seen, a delegate, Dr. Emory, had been sent to the Wesleyan conference in England, and had borne with him a request that a personal intercourse might be established, at such times as should be mutually agreeable. In conformity to this request

our British brethren sent the *Rev. Richard Reece* as a representative to this General Conference, accompanied by the *Rev. John Hannah* as his ministerial companion. As these respected brethren had arrived in the city of New-York in the month of March, they had spent the intervening time in visiting Boston, Lynn, New-Haven, Philadelphia, and other places, where they had endeared themselves to the people by their Christian and ministerial deportment, as well as by their evangelical labors in the pulpit, and on the platform at several of our anniversaries.

On the second day of the conference they were introduced by Bishop M'Kendree, when Mr. Reece presented the following address from the Wesleyan Methodist conference, which was read by the secretary, Dr. Emory:—

"To the General Conference of the Methodist Episcopal Church assembled at Baltimore, in the United States of America.

"DEAR BRETHREN:—The time has arrived which calls us, in pursuance of a resolution unanimously passed in the conference of 1820, held in Liverpool, to commission a deputation from our body, to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard and affectionate attachment, and to reciprocate that kind and friendly office which, on your part, was performed by the visit of one of your esteemed ministers, the Rev. John Emory.

"The increased interest in your spiritual welfare which the establishment of this mode of direct and official communication between the two great bodies of Methodists has naturally excited in us, and reciprocally, we believe, in you, is to us the first proof of its beneficial tendency,

and a cheering indication of its future advantages. For why should the ocean entirely sever the branches of the same family, or distance of place, and distinct scenes of labor, wholly prevent that interchange of the sympathies of a special spiritual relationship which cannot but be felt by those who, under God, owe their origin to the labors of the same apostolic man, bear testimony to the same great truths before the world, and whose efforts to spread the savor of the knowledge of Christ, on our part, through the British empire, and on yours through the population of those rising states which have derived their language, their science, and their Protestantism from the same common source, Almighty God has deigned so abundantly to bless?

"We received with heart-felt joy the messenger of your churches, the Rev. John Emory, bearing the grateful news of the progress of the work of God in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the Lord, that nothing may be wanting on our part to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each other's welfare, by a mutual knowledge of each other's state.

"We are on the point of closing the sittings of the present conference, in which the perfect harmony of the brethren assembled has afforded matter for the most devout and grateful acknowledgments to God, both as it is the *indication* and the *result* of that entire affection and unity which exist among our societies throughout the united kingdom. Through the mercy of God, we have rest on every side; the discipline we received from our venerable founder is still enforced with unabated zeal, and, under a conviction of its agreement with the word of God, cheerfully observed; the value of those apostolic doctrines

which distinguish us in the old and new world was never, we believe, more powerfully felt among us, and never were they with greater fidelity exhibited in out public ministry; and, as a crowning blessing, numbers are yearly added to us and to the Lord, and the light and influence of the gospel are yearly extending, by the divine blessing upon the labors of the brethren, into the still dark and uncultivated parts of our beloved country. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'

"You will also, dear brethren, partake of our joy in the success with which it has pleased God to attend the labors of our brethren in our different foreign missions.

"The leading particulars of their state and prospects you will have learned from our Magazine and annual reports, and it will therefore suffice to state, that, in this department of the work of God committed to our charge, upward of one hundred and fifty of our preachers are employed; and that the zeal and liberality with which our people and the friends of religion generally co-operate with us in this hallowed work, answer to every call, and seem only roused to greater activity and enlargement as the sad condition of the pagan world is by new developments displayed before them. In the formation of regular missionary societies in your Church, to promote the universal establishment of the kingdom of our adorable Saviour, and 'to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God,' we have greatly rejoiced; and in those encouraging dawnings of large success among the aboriginal tribes of your native continent, which have cheered the early efforts of those devoted men whom you have ordained to this blessed service. In addition to the *doctrines* in which we have been instructed, God has in his mercy

given to us, as Methodists, a discipline adapted in a very special manner to missionary operations, to build up and establish infant religious societies among heathen, and to call forth in every place a supply of laborers for extending the work, and enlarging the cultivated field into the untilled and neglected wilderness. In the spirit of our great founder under God, who regarded *the whole world as his parish*, let the Methodists of Great Britain and America regard the whole world as the field of their evangelical labors; and, mindful of this our high vocation, let us enter in at every open door, trusting in God to dispose the hearts of our people to provide the means necessary to carry our sacred enterprises into effect; striving together in our prayers, that from us the word of the Lord may 'sound forth to nations and kingdoms of men, of all colors and climates, now involved in the ignorance and misery of pagan idolatry, and sitting in darkness and the shadow of death.'

"More fully to declare unto you our state, and to be witnesses of 'the grace of God in you,' we have appointed, and hereby do accredit as our representative to your approaching General Conference, the Rev. Richard Reece, late president of our conference, and have requested the Rev. John Hannah, one of our respected junior preachers, to accompany him on this service. 'Beloved in the Lord and approved in Christ,' we commit them to the grace of God and to your brotherly affection. We earnestly pray that your approaching assembly may be under the special guidance and benediction of our common Head, and that all your deliberations may issue in the lasting union and prosperity of your numerous and widely extended societies; that you may increase in faith and love; and that your labors may, year after year, continue to enlarge and establish in the western world the kingdom of our Lord

and Saviour Jesus Christ, 'to whom be glory in the church throughout all ages, world without end. Amen.'

"Signed in behalf of the conference,

"H. MOORE, *President.*

"*Sheffield, August* 11, 1823."

After the reading of the address, Mr. Reece delivered the following:—

"MR. PRESIDENT:—The paper which has just been read is an expression of the sentiments avowed by the British conference, and in which I heartily concur;—sentiments of affectionate concern for the prosperity and advantage of our brethren on this side of the Atlantic. It afforded us much satisfaction to receive from you, by your excellent deputy, the Rev. John Emory, an overture to more frequent intercourse and closer fellowship of brotherly love. *Wesleyan Methodism* is one everywhere,—one in its doctrines, its discipline, its usages. We believe it to be the purest, simplest, most efficient form of Christianity that the world has known since the primitive days. Doubtless it is that which has had the sanction of Almighty God, in its rapid and extended success, beyond any other in modern times. It commenced, nearly a century ago, in the mother country, in one of her universities, with a few young men, 'chosen vessels, meet for the Master's use.' Then it was the 'cloud little as a human hand;' now it has spread widely, and is still spreading, over both hemispheres, while its fertilizing showers are descending upon Europe, America, Africa, and Asia, producing fruit wherever they fall—the fruit of knowledge and holiness. Methodism is our common property. We are alike interested in its preservation and diffusion. It is a sacred trust committed to us. It is a heavenly treasure which we have to dispense for the benefit of man. Its spirit is not sectarian, but catholic, and embraces Christians of

every denomination who hold the essential truths of the gospel, and 'love our Lord Jesus Christ in sincerity.' Your brethren in England were never more concerned to preach its distinguishing doctrines of justification by faith, the direct witness of the Spirit in the hearts of believers, and salvation from all sin in this life, with simplicity, fidelity, and zeal, than at present;—never more concerned to enforce its discipline with firmness and love, and to 'train up' a people in the 'nurture and admonition of the Lord;' —never more careful that it do not deteriorate in their hands, but that it be transmitted, pure and entire, to 'faithful men' who shall succeed to their labors: for which purpose they are anxious in their instruction and strict in their examination of the rising race of preachers, that these may be sound in the faith and lovers of our discipline. Many of them are all we can hope, young men whose 'profiting' has 'appeared unto all,' and to whom we can commit the deposit without anxiety, believing that they will 'obtain mercy of the Lord to be faithful.'

"The result of this care and pains to preserve a pure and effective ministry has been and is seen in the blessing of God upon our labors, in an extension of his work through every part of our country, where 'great and effectual doors' are opening into new places, and the Lord is 'adding to his church daily such as are saved.' The members of our society are also improving in personal holiness and zeal for good works. They are more ready to concur with us in spreading the gospel abroad among heathen nations, as well as in tightening the 'cords' of our discipline at home. On the whole, our prospects were never more bright, nor had we ever more reason to be encouraged.

"My opportunities of intercourse with you since my arrival in this country, together with the satisfaction I have had in attending two of your annual conferences, where I met with many of my American brethren, render this one

of the most interesting periods of my life. I have witnessed the disinterested and laborious zeal which distinguishes your character and conduct. I have seen the fruit of your labors in the excellent societies in New-York, Boston, Philadelphia, Winchester, and this city. The doctrines and discipline of Methodism, when rightly applied, do, under the blessing of God, produce a Scriptural conversion, and form the genuine Christian character *everywhere;* and either at home or abroad, I find that a Methodist, who lives according to his profession, is a 'fellow-heir' of the same 'grace of life.' My prayer is, in accordance with the prayers of the body whom I represent, that you may go on and prosper, until, as the honored instruments of God, you have diffused gospel light and life through every part of this vast continent, and every class of its interesting population, that the name of our Lord Jesus Christ may be everywhere glorified in his disciples. *Amen.*"

After the delivery of these addresses, and adopting rules for the government of the deliberations of the conference, the following communication was received from the bishops, and referred to appropriate committees:—

"To the delegates of the several annual conferences of the Methodist Episcopal Church, in General Conference assembled.

"DEAR BRETHREN:—We have thought it advisable, at the opening of this General Conference, to communicate to you our views in relation to some of the subjects which will properly come before you. Assembled as you are from various parts of the continent, and having been associated with societies of people not entirely the same in manners and customs, it cannot rationally be expected that your views on every subject should be uniformly the same.

But, after candidly considering and discussing such points of interest to the Church as may require your attention and decision, we trust you will be able to unite in such measures as shall best serve for the prosperity of our Zion and the glory of God.

"During the last four years we have not been favored with extraordinary revivals of religion, yet the work of God has gradually advanced, and we have had constant accessions to the Church, both of ministers and members, as well as an increase of circuits and districts. On the whole, we are happy to say, that amidst all our difficulties and obstructions, our prospects are encouraging, and we are permitted to hope that the great Head of the church will prosper our way and crown our labors with abundant success.

"Your superintendents have endeavored to do what was in their power toward supplying the annual conferences with their official services, and have in most instances succeeded; but, owing to a failure of health in some of them, and to other uncontrollable circumstances, two cases have occurred in which the conferences were under the necessity of providing for themselves. And as the present health of your superintendents is more likely to decline than increase, while their labor will become every year more extensive, the subjects of administration, and the propriety of increasing the number of superintendents, will claim your early attention.

"In the progress of this work new doors have been opened for the spread of the gospel, the borders of our Zion have been enlarged, and the number of circuits and districts so increased as to render it necessary that there should be some alterations in the form of the annual conferences. The way seems to be prepared for dividing some in order to form new ones, and for making some

changes in the boundaries of others, so as to render them more convenient.

"On the subject of Church government some of our friends have entered into various speculations, and it seems probable that memorials will be laid before you both from local preachers and private members. In order to give full satisfaction, as far as possible, on this point, it may be expedient to appoint a committee of address, to prepare circulars in answer to such memorials as may be presented.

"In fixing the boundary lines of the annual conferences, it must not be forgotten that a part of our charge lies in Canada, beyond the limits of the United States. The situation of our brethren in that remote part of the country seems to present to view a subject distinct in itself; and the most judicious measures to secure their prosperity and welfare will claim the exercise of your united counsel and wisdom.

"The Book Concern, considered in a moral and pecuniary point of view, is an important establishment in our Church, and will be, if proper exertions should be made in the circulation of books, not only a source of relief and support to our itinerant ministry, but a most effectual medium of conveying light and knowledge to the thousands among whom we labor, and perhaps to multitudes who do not attend our preaching. If any improvement can be made in its present plan of operation, so as to render it more extensively useful than it now is, it is desirable that it should be done.

"In the course of your deliberations, the local district conference, the financing system, and the proper instruction and education of children, may require some attention, as well as several other subjects not necessary now to mention.

"The importance of supporting the plan of an itinerant ministry, and of maintaining union among ourselves, can-

not have escaped your recollection. They are subjects involving the vital interests of the Church, and our prayer is, that the wisdom of the Most High may guide us in such a course as shall be favorable both to the one and to the other."

Among other things which engaged the attention of this conference, was the subject of a lay delegation. This came up for consideration by the presentation of a number of memorials and petitions from local preachers and lay members, praying for the General Conference to grant them "the right," as they termed it, of a voice in the legislative department of the Church. The committee to whom these documents were referred presented the following report, which, after an able and full discussion, was adopted by the conference:—

"Resolved, by the delegates of the several annual conferences in General Conference assembled,

"1. That it is inexpedient to recommend a lay delegation.

"2. Resolved, &c., That the following circular be sent in reply to the petitioners, memorialists, &c.

"BELOVED BRETHREN:—Several memorials have been brought up to the General Conference, proposing to change the present order of our Church government. By one or more of these it is proposed 'to admit into the annual conferences a lay delegate from each circuit and station, and into the General Conference an equal delegation of ministers and lay members:' or, 'to admit a representation of local preachers and lay members into the General Conference, to be so apportioned with the itinerant ministry as to secure an equilibrium of influence in that body:' or, 'that the General Conference call a convention, to consist of representatives from each annual conference, and an equal number of representatives chosen by the members

of each circuit or station, to form a constitution which shall be binding upon each member of our Church:' or, 'that a representation of the local preachers and the membership be introduced into the General Conference,' either by electing delegates separately, or that the membership be represented by the local ministry, they being elected by the united suffrage of the local preachers and lay members.

"To these memorials, as well as to others praying the continuance of our government in its present form, we have given an attentive hearing in full conference, and, after much reflection, we reply:—

"We are glad to be assured that there exists but one opinion among all our brethren respecting the importance of our itinerant ministry, and that they who desire a change, whether of the form of the General Conference alone, or of the annual conferences also, are moved to solicit it rather by their zeal to support the itinerancy than for want of attachment to it. They would relieve the preachers of the delicacy of fixing the amount of their own salaries; and as in this matter they could act more independently, so they would also provide more liberally.

"We respectfully acknowledge the candor of brethren, who, although they intimate that it is unseemly for the preachers to determine their own salaries, yet do not pretend that their allowance is excessive, or that they claim a right to demand it. It is true that the deficiency of quarterage is so general, in such large proportions, that the conference collections and the dividends from the Book Concern and chartered fund have never been sufficient to supply it; and, indeed, the conference stewards usually settle with the preachers at a discount of from thirty to sixty per cent.

"But we presume that these facts have been generally known; so that whatever injury may be sustained from

the scantiness of our support is attributable, not to the improvidence of the rule which limits the amount, but to some other cause; and whatever that cause may be, we at least have no information that the people refuse to contribute because they are not represented. Indeed, it would grieve us to know this: for even though they should refuse to acknowledge us as their representatives in the General Conference, they cannot do less for the love of Christ than they would oblige themselves to do out of love for authority.

"We rejoice to know that the proposed change is not contemplated as a remedy for evils which now exist in some infraction of the rights and privileges of the people, as defined to them by the form of Discipline; but that it is offered, either in anticipation of the possible existence of such evils, or else on a supposition of abstract rights, which, in the opinion of some, should form the basis of our government.

"The rights and privileges of our brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance, nor would we do so. The limitations and restrictions which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion. By those 'restrictions' it is put out of the power of the General Conference 'to revoke, alter, or change our articles of religion;' or to revoke or change the general rules, or 'to do away the privileges of our members of trial before the society or by a committee, and of an appeal.' The general rules and the articles of religion form, to every member of our Church *distinctively*, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Church, most cheerfully acknowledge that the restrictions

above mentioned are as solemnly binding upon us as the general rules are upon both us and you individually.

"These restrictions are to you the guarantee of your 'rights and privileges;' and while we shall be governed by these, as such, we will also regard them as the pledge of your confidence in us.

"But if by 'rights and privileges' it is intended to signify something foreign from the institutions of the Church, as we received them from our fathers, pardon us if we know no such rights—if we do not comprehend such privileges. With our brethren everywhere we rejoice, that the institutions of our happy country are admirably calculated to secure the best ends of civil government. With their rights, as citizens of these United States, the Church disclaims all interference; but, that it should be inferred from these what are your rights as Methodists, seems to us no less surprising than if your Methodism should be made the criterion of your rights as citizens.

"We believe the proposed change to be inexpedient:

"1. Because it would create a distinction of interests between the itinerancy and the membership of the Church.

"2. Because it presupposes that either the authority of the General Conference 'to make rules and regulations' for the Church, or the manner in which this authority has been exercised, is displeasing to the Church, the reverse of which we believe to be true.

"3. Because it would involve a tedious procedure, inconvenient in itself, and calculated to agitate the Church to her injury.

"4. Because it would give to those districts which are conveniently situated, and could therefore secure the attendance of their delegates, an undue influence in the government of the Church.

"With respect to lesser matters mentioned in the me-

morials, we respectfully refer you to the revised copy of the Discipline, forthwith to be published."

The subject of education came before this conference with increased weight, and its importance was duly appreciated. The views of the conference in relation to this subject may be seen by the following extract from the report of the committee to whom it had been referred, and which met with the hearty concurrence of the conference :—

"In considering this subject, your committee have been happy in believing that no arguments were necessary to impress this conference with a sense of its importance. The cultivation of the human mind, with a view to prepare it for the full exercise of its powers, and thereby to render it capable of answering the noble purposes of its creation, may be reckoned among the first and greatest objects of a civilized community. The nature of this work is such that it requires an early commencement, and hence, in every enlightened nation, the education of children has been deemed necessary to the well-being of societies as well as individuals, and Christian people have held it among their most sacred duties. In the early establishment of Methodism, in the very beginning of our religious institutions as a Christian denomination, it was recommended to our people, made the duty of our ministers, and the fruit of it already realized sufficiently shows its utility.

"Your committee, nevertheless, are fully impressed with the unpleasant fact, that this subject, so intimately connected with the vital interests of our Church, and with the salvation of so many thousands of souls, has been, and is at this moment, much neglected. While we are happy in believing that in many duties and labors we have done much more than several other denominations, we think it

must be admitted that in the instruction of children some of them have exceeded us. And unless effectual measures can be adopted for securing proper attention to the rising generation under our care, we may anticipate unhappy consequences. The children of our hearers, and especially those of our Church members who have received baptism at our hands, may be considered as standing in a relation to us different from that of children in general, and fully entitled to all the attention from us which their age and situation require. If properly taught and educated, they will be prepared to become valuable members of our societies, and heirs of salvation; but, if neglected, we may expect them to become vessels of wrath, fitted to destruction.

"On the subject of schools and seminaries of learning, your committee have obtained all the information their limited time and means would allow, and are of opinion that in this also we are deficient. In 1820 a resolution passed the General Conference, recommending that each annual conference should establish a classical seminary within its own boundaries and under its own regulations. Three or four seminaries have been established in conformity to this resolution, some of which are in successful operation, and it is, in the opinion of your committee, desirable that such an institution should flourish under the patronage of each annual conference in the Union.

"Our Church contains multitudes of young men, not called to the ministry, who are qualified to teach, and many of whom would be more useful in such employment than they can be in any other. If these, as well as some of our local preachers, were made sensible of the good they might do our Church, even as teachers of schools, it is believed there would be no difficulty in supplying numerous schools of our country with teachers who would be in favor of the doctrine and discipline of our Church.

"In closing these remarks, your committee beg leave to offer, for the consideration of this conference, the following resolutions, namely:—

"1. That, as far as practicable, it shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow, to appoint a suitable leader for each class, who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed, with the name of its leader.

"2. That we approve of the resolution, passed in the General Conference of 1820, on the subject of seminaries of learning, and hereby recommend that each annual conference not having a seminary of learning use its utmost exertions to effect such an establishment.

"3. That it shall be the duty of every travelling preacher in our Church to keep in mind the importance of having suitable teachers employed in the instruction of the youth of our country, and to use his influence to introduce teachers into schools whose learning, piety, and religious tenets are such as we could recommend."

As it was the constitutional duty of the managers of the Missionary Society of the Methodist Episcopal Church to report the doings of the society for the four preceding years, and the state of the funds, a report was presented by the treasurer, in which it appeared that the whole amount collected for missionary purposes, from the commencement of the society to that time, was $14,716 24½, and expended during the same period $11,011 40¾, leaving a balance of $3,704 83¾. This shows the feeble manner in which the society commenced its operations, and how long it was, not-

withstanding the favorable manner in which it had been received by the annual conferences, before the people generally came fully into this great and good work.

The managers conclude their report to the conference in the following words:—

"In thus submitting to the General Conference a concise view of the transactions of the society, the managers cannot but express their gratitude to God for permitting them to be the humble instruments of aiding, in the management of the concerns of this society, in any measure, to extend the empire of truth and righteousness in our world; at the same time pledging themselves that, while the conference shall continue its operations for the noble purpose of evangelizing mankind, and of bringing them under the yoke of Jesus Christ, they will use their best endeavors to promote the same blessed object, by a faithful discharge of their duties as managers of the Missionary Society of the Methodist Episcopal Church.

"*New-York, April* 23, 1824."

This report, together with the entire subject relating to missions, was referred to a committee, whose report, which was concurred in by the conference, was as follows:—

"The committee view with pleasure the success attending our missionary exertions for the last four years; and think that we are loudly called upon to make our acknowledgments to the God of missions, for the special manner in which it has pleased him to own our efforts.

"We began feeble, but God has strengthened us. We began fearful, but God has encouraged and assured us. So limited was our knowledge, and so numerous the claims upon our benevolence, that we scarcely knew to

what particular point to direct our first attention. God, however, we humbly trust, has given a direction to our labors which has been highly important and beneficial, not only on account of immediate effects, but because a great and effectual door has been opened for the further prosecution of our missionary plans.

"By avoiding that prodigality of expenditure so evidently seen in some, and that partiality of appropriation so manifest in others, and by observing economy and prudence in the management of our missionary affairs, we cannot fail, under the continued blessing of God, to succeed in the great work of evangelizing even the barbarous nations around us.

"While an eye to economy is had in the appropriation of the funds of the institution, your committee are of opinion that the missions among our Indians ought to be prosecuted with increased vigor, laying a proper foundation for facilitating their future conversion in the education of their children; and that, for every missionary station, men should be selected as missionaries of hardy constitutions, of enterprising spirit, able and willing to labor, to sacrifice all for God and his cause.

"But, in the midst of all these labors abroad, we should not forget that much remains to be done within the bounds of our respective conferences. While Zion is lengthening her cords and enlarging her borders, she ought also to strengthen her stakes, otherwise her enlargements will be her weakness. Let all the intervening sections of our country not inclosed in our fields of labor be examined, and, if Providence open the way, be occupied. Let missionaries be appointed, whose duty it shall be, not to wander over a whole conference, nor to preach generally, if at all, in old societies made ready to their hands, except in places where societies are very small; but to fix upon certain places still in the enemy's hands, and where there

is rational ground of success, and then, by siege or assault, as the case may require, carry, in the name of the Lord, the strong holds of prejudice and sin. When this is done, let it be taken into a regular circuit, and the missionary be at liberty to pursue a similar course in other places. In this way, if we are steady and faithful to our purpose, we shall be enabled, by the divine blessing, ultimately to establish ourselves in all the sections of our country, until the power of our doctrines and the purity of our discipline shall renovate every part.

"Your committee take the liberty further to state, that, in their opinion, an open and candid statement of the condition of the missions will be profitable, not only as it will convince the public that we mean to act in good faith, but because the information so communicated, from time to time, will gladden the hearts of thousands who have contributed, or may by this means be induced to contribute, to this benevolent object."

The American Colonization Society presented certain documents to the conference, which were referred to a committee to consider and report thereon, and the following was concurred in by the conference:—

"That the General Conference are not in possession of sufficient information relative to said society to render it proper for them, in their official capacity, to adopt any measures on the subject, farther than to recommend it" (that is, the colony at Liberia) "to the notice of the proper authorities of the Missionary Society of the Methodist Episcopal Church, as a suitable field for sowing the good seed of the kingdom of God. Under this view of the subject, the committee recommend the adoption of the following resolution, viz.:—

"That it is expedient, whenever the funds of the Missionary Society will justify the measure, for the episcopacy

to select and send a missionary or missionaries to the colony in Africa now establishing under the auspices of the American Colonization Society."

It would appear from the above report that the American Colonization Society had not yet sufficiently developed its character and objects to enable the conference to act intelligibly and safely in furtherance of its views, or fully to endorse its measures. Its subsequent history, however, has removed the cause of those doubts which excited this hesitancy, and the conference has since, by sundry resolutions, entered heartily into the measure of endeavoring to plant a colony of American freemen of color, with their own consent, on the western coast of Africa. These things belong more appropriately to another period of our history, and will therefore be noticed in their proper place.

Various enactments had been passed, from one General Conference to another, with a view to regulate the practice of slavery in the Methodist Episcopal Church, an evil this which it seemed impossible to control, much less to eradicate from the ranks of our Israel. From the organization of the Church, in 1784, slavery had been pronounced an *evil*, and, as before remarked, a variety of expedients had been resorted to for the purpose of lessening its deleterious tendencies where it seemed unavoidably to exist, to meliorate the condition of the slave where his civil bondage could not be removed, and entirely to prevent our preachers and people from holding slaves at all in those states and territories which permitted emancipation. Finding, however, that the evil was beyond the control of ecclesiastical law, as to its eradication from the Church, and wishing to render the condition of the slave as comfort-

able as possible, by holding his master strictly responsible to the proper tribunals of the Church for the manner in which he treated his slave, as well as to extend to the colored members of our Church all the privileges compatible with their civil and ecclesiastical relations, this General Conference so modified the section in the Discipline on slavery as to read as follows:—

"*Quest.* What shall be done for the extirpation of the evil of slavery?

"*Answer.* 1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slaveholder shall be eligible to any official station in our Church hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

"2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on our regular days of divine service.

"4. Our colored preachers and official members shall have all the privileges which are usual to others in the district and quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate district conference, where the number of colored local preachers will justify it.

"5. The annual conferences may employ colored preachers to travel and preach where their services are judged necessary, provided that no one shall be so em-

ployed without having been recommended according to the form of Discipline."

So it remains, unaltered, to the present time.

The following are the resolutions of the committee on the episcopacy, which were adopted by the conference:—

"1. That we approve generally of the conduct of the superintendents in the administration of the government for the last four years; and that their zeal and exertions to promote the cause of God and the interests of the Church, under the circumstances in which they have been placed, merit the grateful acknowledgments of the General Conference and of the whole Church.

"2. That Bishop M'Kendree be, and hereby is, respectfully requested to continue to afford what aid he can to the episcopacy, consistently with his age and infirmities, when and where it may best suit his own convenience; and that the provisions of the last General Conference for meeting his contingent expenses be continued.

"3. That the episcopacy be strengthened by the election and ordination of two additional bishops at the present session of the General Conference.

"4. That it is highly expedient for the general superintendents, at every session of the General Conference, and as far as to them may appear practicable in the intervals of the sessions, annually to meet in council, to form their plan of traveling through their charge, whether in a circuit after each other, or dividing the connection into several episcopal departments, as to them may appear proper, and most conducive to the general good, and the better to enable them fully to perform the great work of their administration in the general superintendency, and to exchange and unite their views upon all affairs connected with the general interests of the Church.

"5. That the book agents and book committee in New-York shall be a committee to estimate the amount necessary to meet the family expenses of the bishops, which shall be annually paid by the book agents out of the funds of the Book Concern, and that the above resolution be incorporated in the Discipline."

In accordance with the third resolution in the above report, the conference proceeded, on the twenty-sixth day of its session, to ballot for two additional bishops. There were one hundred and twenty-eight voters present, and on counting the votes for the first time it appeared that no one had a majority. On the second balloting the Rev. Joshua Soule had sixty-five, and on the third the Rev. Elijah Hedding sixty-six, out of one hundred and twenty-eight votes. They were accordingly declared duly elected, and having signified their acceptance of the office, they were, after an ordination sermon by Bishop M'Kendree, at 12 o'clock on the 27th, consecrated by prayer and imposition of hands, Bishop M'Kendree acting as the officiating minister.

The conference passed a resolution authorizing the bishops to appoint a delegate to visit the Wesleyan Methodist conference at its session in July of 1826. This, however, was not carried into execution, in consequence of which we had no representative from England at our conference in 1828.

The affairs of Canada once more engaged the attention of the conference, but without coming to any conclusion satisfactory to the Canada brethren. A petition was presented from a portion of the preachers in the upper province, to be set off as an independent conference, with the privilege of electing a bishop to reside among them and superintend their affairs. The

following resolutions contain the result of the deliberations upon this subject:—

"1. That there shall be a Canada conference under our superintendency, bounded by the boundary lines of Upper Canada.

"2. That a circular shall be addressed to our preachers and members included within the bounds of the Canada conference, expressive of our zeal for their prosperity, and urging the importance of their maintaining union among themselves.

"3. That a respectful representation be made to the British conference of those points in the late agreement between the two connections which have not, on the part of their missionaries, been fulfilled."

As before said, these measures were by no means satisfactory to those in Upper Canada who were desirous of having a separate and independent church organization in that province. Accordingly, on the return of the delegates who had attended the General Conference, a spirit of dissatisfaction was widely diffused,* the local preachers were convened, a conference organized, and a declaration of their grievances, rights, and future mode of operations published and circulated. All this took place before the Canada annual conference assembled. On the assembling of the conference, however, in Hallowell, Bishops George and Hedding being present, mutual explanations made, and pledges given by the bishops to sanction measures for a separate organi-

* It is probably due to the interests of truth, as well as to the characters of the living and the dead, to say, that the chief agent of this movement was the Rev. Henry Ryan, who afterward withdrew from the Church, and attempted to establish a separate party.

zation in Canada hereafter, peace was measurably restored, and all things went on as heretofore.

The constitutional term of the Rev. Thomas Mason, as assistant book agent, having expired, the Rev. John Emory, D. D., was elected to fill the vacancy, and Nathan Bangs was re-elected as the principal.

It was manifest to all that the increased duties of the preachers, in consequence of the introduction of sabbath schools, the organization of the Missionary and Tract Societies, and the increase of members in the larger towns and villages, rendered it expedient, that every part of the work might be duly and seasonably performed, that the circuits should be shortened, and that each thriving village should be privileged with preaching every sabbath, otherwise it was impossible to establish a permanent congregation, more especially in those places where other denominations had established congregations and a resident ministry. It had been long evident to many of our ministers and people, that, for the want of having a preacher stationed in all important places, we had lost much of the fruits of our labor, and must, unless an adequate remedy were provided, continue feeble, if not retrograde from the standing we had already attained. This subject, it seems, presented itself before the committee on the itinerancy, together with others which relate to the duties of the pastoral office; and the following resolutions, concurred in by the conference, will show the views which were entertained in reference to these matters:—

"1. That the superintending preachers be instructed so to lay out their work that there may be sufficient time allowed each preacher for the faithful and extensive dis-

charge of all his pastoral duties, in promoting family religion and instructing the children.

"2. That all our preachers observe that order of public worship pointed out in the twenty-third section of our form of Discipline; and that in the administration of the ordinances, and in the service for the burial of the dead, they invariably use the form in the Discipline; and in dismissing the congregation, the apostolic benediction; that they also attend uniformly to the order prescribed in chapter i, section 24, in regard to singing the praises of God in our congregations.

"3. That the Lord's prayer be used upon all occasions of public worship, at the close of the first prayer, and that it be strongly recommended to all our people to introduce it into their private and family devotions.

"4. That the preachers be particularly examined on these several subjects at each annual conference."

There were no less than *five* new conferences created this year, making *seventeen* in all.

Before the conference adjourned, which it did on Friday, May 29th, to meet in the city of Pittsburgh, May 1, 1828, the following address to the Wesleyan Methodist conference was adopted:—

"DEAR FATHERS AND BRETHREN:—In reciprocating the kind and affectionate sentiments contained in your communication to us, sent by the hands of those whom you had chosen to be the messengers of the churches, we feel an indescribable pleasure. Many are the associations that press upon us, and the emotions that affect us, in this pleasant interchange of affectionate regards. We look to England as the birthplace of that man, who, under the guidance of Heaven, was the founder of a great and flourishing church. It was there that the infant societies were nourished, and it was thence that the word of God

was sent forth, even unto us. After we had flourished for some time under your fostering care, a mysterious chain of providences led to a separation of our societies in this country from the mother Church. But the scion that was planted here has been watered and blessed of God; and though probably still inferior in solidity and strength, yet in the number and extent of its branches, and the abundance of its fruits, it vies with the parent stock. In this we rejoice, and are grateful to the great Head of the church, to whom alone the praise belongs. But it greatly increases our joy to know that our British brethren rejoice with us, and that the parent Church, with which we hope ever to be identified by the same holy doctrines and the same salutary discipline, is still flourishing, increasing, and abounding in every good work.

"For this our increase of consolation we have been greatly indebted to our justly esteemed brother and father in the Church, the Rev. Richard Reece, and to his associated companion, the Rev. John Hannah, whom you have sent to declare your state unto us, and the interest you feel in our prosperity. We received them as your messengers, and as brethren beloved. Their presence with us has drawn the cords of brotherly love still closer, has seemed to introduce you more immediately before us; and in all our intercourse with them, both social and public, we have been made to feel, more sensibly than ever, that in doctrine and discipline, in experience and practice, and in the great object of evangelizing the world, the British and American Methodists are one. And we devoutly pray that they may ever so remain.

"We are, with you, dear brethren, endeavoring to maintain the purity of our doctrines, and are not conscious that we have suffered them in any instance to be changed or adulterated in our hands. As they are the doctrines which have proved to so many, both in Europe and America, the

power of God unto salvation, we deem them to be the gospel of God our Saviour; and while he owns them we will never give them up. With you, too, we prize and practically vindicate the general rules of our Church, and the pristine institutions and usages of Methodism. We are also following you, though at an humble distance, in your missionary exertions. But such is the extent, and increasing extent, of our work here, that we cannot find means or men for foreign missions. The increase of our population is perhaps unparalleled, and it is widely scattered over an extensive continent. To keep pace with it, under such circumstances, requires much labor and much privation. In addition to this, the Lord, as you have heard, has opened for us a great and effectual door among the aborigines of our country. These we dare not neglect. They are our neighbors, and we must minister unto them; they have been injured, and we must make them reparation; they are savages, and must be civilized; heathen, and must be converted. All this shall be done if God permit. We have the work much at heart, and hope and pray for success. In addition to this, we have entailed upon us, in several of our states, a degraded and enslaved population, whose situation is making, if possible, a still stronger claim upon our Christian philanthropy. And, finally, the way seems to be opening for missionary exertions in Mexico and South America.

"With these fields of labor in the midst of us and round about us, you cannot expect us to join you in the great and good work in which you are engaged in the East. Still we hope the time is not far distant when we shall join hands on the Asiatic shores of the Pacific Ocean. We are constantly advancing in our labors toward the West, and you are extending in the East, not only on the continent, but over the islands of the sea. Is it chimerical then to suppose, that at some future day we shall have encom-

passed this earth, and girded it round with glorious bands of gospel truth? O no; faith says it shall be done. And this faith is not without works; certainly not on your part, for we hear from you that you are laboring assiduously in this great cause, imitating the illustrious example of enterprise and diligence which so eminently marked the great founder of Methodism. You aim at great things, and you accomplish them. We admire the exertions of your ministers, and the liberality of your people. In our labors as ministers we hope we are not far behind you; but, as a people, we do not yet equal you in active Christian benevolence. In this respect, however, we are improving. Our people are becoming more alive to the importance of greater and more systematic exertions in the cause of the Church. And while we are enlarging our work, and multiplying our numbers, we trust we have not forgotten that the great design of Methodism, the ultimate end of all its institutions, is to raise up and preserve, in the midst of a sinful world, a holy people. Without this, numbers and influence are nothing. We deprecate more than any thing else that ecclesiastical pride which builds itself up upon the numbers and popularity of the church, while that church is sinking in the spirit and tone of its divine life. From such a state of things, we on both sides of the water are doubtless united in saying, Lord, preserve us; make us holy, and make us instrumental in spreading holiness throughout the earth.

"We congratulate you, dear fathers and brethren, on the general prosperity that attends you, both in your labors at home and in your missions abroad; but especially on account of the perfect harmony which you inform us prevails among you; and we pray that it may ever continue. Of ourselves, though we are not able to say quite as much, yet in our present General Conference, which is now nearly closing, amidst some differences of opinion con-

cerning the modes of administration, we find that we harmonize in the essential principles of Methodism. From this we are encouraged to hope, as intimated in his parting advice to us by your esteemed messenger, the Rev. Mr. Reece, that our minor differences of opinion on other subjects will soon be swallowed up in our attachment to the common cause. You too, in former days, have had your difficulties; but those days have passed by, and peace and union now cheer you with their benignant rays. And we are hoping that, before we shall have arrived at your age and maturity as a church, we shall overcome any little difficulties that may now attend us.

"Brethren, pray for us. And may the God of peace dwell with us, and dwell with you. Finally, may this great army of the faithful, who in two grand divisions are now carrying on the warfare in both hemispheres, so acquit themselves in the church militant below, as ultimately to unite with the church triumphant on high, where no ocean shall roll between, and no reciprocal messengers of love shall be needed to recount their victories and triumphs.

"We are, dear fathers and brethren, yours in the bonds of ministerial labor and Christian love.

"Signed in behalf of the conference,

"Enoch George, *President.*

"*Baltimore, May*, 1824."

"Note.—In the address sent to England a few verbal alterations were made, which should have been inserted in this, but were inadvertently omitted. This, however, is substantially the same with the one sent."

N. B. The above address was written by the Rev. Wilbur Fisk.

CHAPTER VIII.

From the Close of the General Conference of 1824 to the Commencement of that of 1828.

1824. HAVING, in the preceding chapter, detailed the doings of the General Conference at its last session, we will now proceed to notice the movements of the Church in her various departments of labor for the year 1824.

This year the Rev. Charles Elliot was appointed as an assistant to Mr. Finley on the Wyandot mission. Through their united labors the work of God spread both among the adults and the children of the school.

The mission was visited this year by Bishops M'Kendree and Soule, who made a thorough examination of the premises, the state of the Mission-church, and school; and the report of their interview with the converted chiefs gave a most gratifying view of the general aspect of things.

Through the influence of these labors, and that of the missionaries who had the immediate charge of the establishment, the number of Church members had increased this year to one hundred and sixty, and the school, now under the care of William Walker, the sub-agent, a man fully competent to his work, was in a prosperous condition. The farm also was improving, and yielding a partial supply for the consumption of the mission family. And what contributed mightily to the prosperity and stability of the work, while it gave irrefutable evidence of its depth and genuineness, spirituous liquors were, by a solemn decree, banished from the

nation. Benevolent individuals, excited by reading the good news of this great work, as well as auxiliary missionary societies, poured forth their stores to aid the cause of Indian missions.

The mission among the Mohawks, in Upper Canada, was equally prosperous. The particulars, however, relating to this and other missions in that province, will come more properly under subsequent dates.

Since the commencement of the Missionary Society, most of the new ground which was brought under cultivation was through the medium of missionaries, as well in the older parts of the country as in the new settlements in the west and south-west, though in most instances but a partial support was received from the society.

This year the Rev. George Pickering was sent to form a new circuit in Newburyport and Gloucester, in Massachusetts, a region of country hitherto inaccessible to Methodist preachers, except now and then to a transient visitor. His labors were accompanied with an outpouring of the divine Spirit, and about one hundred souls were brought to Christ in the course of the year; and thus a foundation was laid for continued preaching, the people soon contributing to their own support.

The Rev. John Lindsey was appointed as a missionary to South Hadley and Sunderland, Massachusetts, where he labored with such success that the following year the mission was taken into the regular work.

Piscataquis, in Maine, was occupied as missionary ground by the Rev. Oliver Beale, and at the end of the second year it was included in the regular work, with a membership of eighty souls as the fruit of his labors.

The work of God in the various domestic missions

mentioned under date of last year was in delightful progress, and was extending in various directions among the new and destitute settlements. Nor were the older parts of our work without the reviving influences of the Spirit of God. In various parts of Delaware state, in New-Jersey, the Susquehannah and Ontario districts, in the bounds of the Genesee conference, the New-Haven and Rhinebeck districts, New-York conference, there were encouraging revivals of the work of God, begun generally through the agency of camp meetings, and then carried forward by a faithful attention to the means of grace in the circuits and stations.

In Telfair county, in the state of Georgia, where religion had been at a low ebb for several years, the work of God commenced at a camp meeting held near the fork of the Oconee and Oakmulgee rivers, and thence spread in various directions through the adjacent neighborhoods. The presiding elder, the Rev. John J. Triggs, relates the following anecdote respecting a Baptist preacher who attended the meeting and participated in its exercises:—"In the midst of the work he arose on the stand, and declared to the congregation that he had no doubt but this was the work of God; and warned the people, especially professors of other denominations, of the dangerous consequences of opposing God's work and of fighting against him. He then told them that he felt as solemn as death, and, lifting up his eyes and hands toward heaven, prayed God to send holy fire among the people. An awful solemnity rested on the assembly, and the power of the Highest overshadowed them. Some fell to the ground, and others cried aloud for mercy." The meeting resulted in the conversion of thirty-four, and a number returned

to their homes under deep conviction for sin, resolved on a reformation of heart and life.

The cause of education was daily advancing from one annual conference to another, and exerting an enlightening influence both on the young and the old. This year an academy was established in Cazenovia, in the bounds of the Genesee conference, a portion of our country fast increasing in population, wealth, and civil and religious enterprise. It was incorporated by the state legislature, and opened its doors for the education of youth of both sexes; and such has been its prosperity, that it has continued, enlarging its dimensions and extending the sphere of its influence, from that day to this, much to the credit of its founders and patrons, and greatly to the advantage of the rising generation. This, as well as the others which have been named, was brought strictly under a religious influence, so that the principles of Christianity might be imbodied in the heart, as far as practicable, simultaneously with the growth of literature and science. And the pious objects of its patrons have been in a good degree realized in the conversion, from time to time, of quite a number of the students.

In proportion to the increase of preachers the number of locations was diminished, there being this year only *forty-eight;* whereas, as might be expected, the number of supernumeraries and superannuated was gradually increasing in nearly all the annual conferences, there being this year of the former forty-three, and of the latter sixty-seven. Three had been expelled and nine had died during the past year. These last were, *Charles Trescott*, *David Gray*, *John Wallace*, *Joseph Kinkaid*, *Peyton Anderson*, *Enoch Johnson*,

Richard M'Allister, *Mordecai Barry*, *Louis R. Fetchtig*, and *James Akins*. It is no slight evidence of the truth and excellence of the gospel, that it enables its advocates to die in the full possession of its promised blessings. Of the above-mentioned brethren it is recorded that, having discharged their Christian and ministerial duties with fidelity, they all made a peaceful and triumphant exit from time to eternity, thus sealing the truths they had preached to others with their own lips in that most trying hour.

Of *Peyton Anderson*, particularly, excellent things are said. He was born February 9th, 1795, in Chesterfield county, Virginia. Favored with the advantages of a good education in his youth, and being brought under the influence of gospel truth, at an early age he was made a partaker of pardoning mercy by faith in Jesus Christ. In his nineteenth year he commenced the work of an itinerant minister, and gave early indications of those talents as a preacher, and of that zeal in the cause of God, which afterward distinguished him in his short career of usefulness. In his public exercises, as well as in his private intercourse, he was remarkable for the seriousness of his manner, arising, no doubt, from the sincerity of his heart, and his deep devotion to the cause of God.

He had a discriminating mind, and could therefore easily distinguish between truth and error, and nicely balance the relative claims of the several objects which were lawful for mankind to pursue. And his deep solemnity in the pulpit, his ready command of appropriate language, the fervor of his spirit, and evident sincerity of purpose, gave an impressiveness to all his discourses, which fastened the truths he uttered upon

the hearts of his hearers. Though comparatively young in Christian experience and in the ministry of the word, yet he had learned much in the school of Christ, having passed through some severe struggles of mind, and wrestled in the strength of mighty faith and prayer against the violence of temptation, in which he was "more than a conqueror through Him who had loved him." He was therefore able to administer spiritual consolation to those who were in trouble, and to admonish such of their danger who were "wrestling against principalities and powers," as well as to point them to the only source whence their help was to be derived.

Having drunk deeply at the fountain of divine love, his heart expanded with benevolent feelings toward mankind generally, for whose salvation he longed and labored with all diligence. Hence the Missionary Society found in him a warm friend and zealous advocate, and he was instrumental in promoting its noble objects by the formation of branch societies, and by stirring up a spirit of liberality among the people of his charge. And what rendered his precepts more weighty and influential, they were constantly enforced by his own example, both as respects the piety of his heart, the uniformity of his life, and the burning charity with which he exemplified the living principle of his faith.

In his last sickness and death the graces of Christianity shone out with lustre, and eclipsed in his view all the fading glories of this world. While his friends were standing around his dying bed, and watching with anxious hearts the issue of his conflict, and beheld the fitful ebbings and flowings of animal life, he said to them, in the language of faith and hope, "Farewell,

brethren. When we meet again it will be in heaven." He thus ended his mortal career August 27, 1823, in the twenty-ninth year of his age, and tenth of his public ministry.

Thus a bright light in the church militant became extinguished ere it had attained its meridian splendor. Mysterious are the ways of Providence! Had our brother Anderson lived to the common age of man, and gone on improving as he had begun, under the smiles of his heavenly Father, he doubtless would have risen to eminence in the church of God, and been a great blessing to his fellow-men. But He who "sees the end from the beginning," and whose "thoughts are not as our thoughts," in thus fulfilling the original decree denounced upon fallen man, in calling his servant to his eternal reward in early life, manifested his sovereign right over the work of his hands, and challenged the pious submission of his people to the wisdom and goodness of his dispensations.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	280,427	48,096	328,523	1,272
Last year	267,618	44,922	312,540	1,226
Increase	12,809	3,174	15,983	46

1825. A work of grace commenced this year among the Mississauga Indians in Upper Canada. These were among the most degraded of all the Indian tribes in that country. From their habits of intercourse among the depraved whites, they had bartered away their land for intoxicating liquor, had debased themselves by intemperance, and were consequently lazy, idle, poor, and

filthy to a most disgusting degree. They seemed, indeed, to be abandoned to a most cruel fate.

Among others who had embraced the Lord Jesus during the work among the Mohawks was Peter Jones, a half-breed, his mother being a Mississauga and his father an Englishman. Mr. Jones, Peter's father, had been the king's surveyor, and his occupation leading him much among the Indians, during the days of his vanity he formed an intimacy with two Indian women, the one a Mohawk princess and the other a Mississauga woman. About the year 1801, Mr. Jones, under the Methodist ministry, was awakened and converted to God. He then felt it his duty to repudiate one of his women, and he separated himself from the mother of Peter, the Mississauga, and married the other, who also embraced religion, and became a pious member of the Church. Peter followed his mother into the woods, and remained with his tribe until he was about twelve years of age, when his father brought him from the wilderness and sent him to an English school. While here, through the preaching of the gospel, he also was brought from darkness to light; and, understanding both languages, he was at first employed as an interpreter, and finally became eminently useful as a minister of the Lord Jesus.

Feeling, after his conversion, for the salvation of his wretched tribe, he hasted away to them, and told them what great things God had done for his soul. This had a powerful effect upon their minds, and led them to attend the meetings on the Grand river.

A relative of Peter Jones, one of their chiefs, while attending these meetings, was led to the Lord Jesus for salvation, and his family soon followed his steps. Others

followed their example, and, through the pious exertions of this converted chief and Peter Jones, a reformation was effected this year among these degraded Mississaugas, of such a character, so thorough and genuine, that all who beheld it were astonished, and could not but acknowledge the hand of God. They abandoned the use of intoxicating liquor, forsook their heathenish and immoral practices, were baptized and received into the communion of the Church, and demonstrated, by their subsequent conduct, that the work was indeed the *work of God.* A white man, who had made his house the resort for drunken whites and Indians, seeing the visible change in the temper and conduct of these Indians, could but acknowledge the finger of God, was struck under conviction, became a sincere convert, banished from his house his drunken companions, became sober and industrious, and devoted both himself and his house to the service of God. The whole number converted at this time was fifty-four, seven of whom were whites.

About the same time that this good work was going on so gloriously among the Mississaugas, a similar work commenced among a branch of the Delawares and Chippeways, who were settled at Muncytown, on the river Thames. This work began through the instrumentality of a Mohawk by the name of Jacob, who had raised himself to respectability among them by his sober and industrious habits. Until he heard the truths of the gospel he thought himself a very good and happy man, and was so considered by his brethren; but when the light of divine truth shone upon his mind he saw himself a sinner against God, his fancied goodness and happiness fled, and he rested not until he found peace

with God through faith in the Lord Jesus. No sooner did this great change take place in Jacob's heart than he went among his brethren, who were wallowing in the mire of iniquity and heathenish practices, addressing them from one cabin to another, warning them, in the most affectionate manner, of the danger to which they were exposed, and beseeching them to be reconciled to God. "The Great Spirit," said he, in imperfect English, "is angry. You must die. Now consider where the wicked man must go. We must be born *new men*. Our heart new. His Spirit make us *new heart*. Then, O! *much peace, much joy*."

Another among the first converts was an Indian of a very different character, and therefore the change was the more apparent and convincing. He was so given up to intoxication that he would barter any thing he had for vile whisky. At one time he offered his bullock for whisky, and, because his neighbors would not purchase it, in a violent rage he attempted to destroy the creature. At another time, having sold his clothes from his back for whisky, he stole from his wife the seed corn she had carefully preserved for planting, and offered it for the "fire waters," but was prevented from thus robbing his wife of the means of future subsistence by one of our friends, who purchased it and returned it to the squaw, upon whose labor in the field the family chiefly depended for bread. But even this man, vile as he was, who, in his drunken fits, was one of the most quarrelsome wretches that could haunt a human habitation, became reformed by the power of the gospel. That his reformation was thorough, was evidenced by the soberness, piety, and industriousness of his subsequent life. The conversion of two such men had a

most powerful effect upon the whole tribe. Many of them embraced the gospel, and a school was soon established for the education of their children and youth.

The labors of Peter Jones were highly useful in conducting these missions. He interpreted for the missionaries, and often addressed his Indian brethren, from the fulness of his own heart, with great effect. Many were the objections which the pagan Indians raised against the gospel, some of them founded in truth, and some from false representations circulated among them by the enemies of Christianity. These objections were obviated by distinguishing between real and nominal Christians, and by showing that the latter disgraced themselves by abusing the holy doctrines and high privileges to which they were called, and in which they professed to believe. It was, indeed, painful to be obliged to concede the fact, that hitherto the Indians had been imposed upon by the cupidity of white men, under the garb of Christianity; but this conduct was disclaimed and condemned by the missionaries, and the example of those who now came among them, and of the new converts, was presented as an ample refutation of all the slanderous representations of their adversaries. This silenced the clamor, and gave confidence to the friends of the cause.

Several attempts had been made, but with little success hitherto, to establish Methodism in the city of New-Orleans, a place which needed the reforming influence of the gospel as much, perhaps, as any on the continent.

This city, which is now equal in importance, in a commercial point of view, to any in the United States, was first settled by the French, toward the close of the

seventeenth century, and the Roman Catholic religion was incorporated with its civil regulations. The progress of the settlement, like all the others in that region of country, for a number of years was extremely slow, owing to a variety of causes, but chiefly to the wars between France and Spain, to the unhealthiness of the climate, and the want of industry and enterprise among the original settlers. In 1763, that part of Louisiana west of the Mississippi and Pearl rivers, of which New-Orleans was the capital, was ceded to Spain, and so remained until 1801, when it passed into the hands of the French republic, from whom it was transferred, in 1804, by purchase, to the United States. At this time the population, chiefly French Roman Catholics, numbered about twelve thousand; but from that period the increase of its citizens was much more rapid, by emigrants from various parts of the Union, so that, at the time of which we now speak, there were probably not less than forty thousand. These Anglo-Americans, mingling with the creoles of the country, gradually introduced their habits and modes of living, as well as their religious tenets.

But though New-Orleans was thus early settled, and possessed so many local advantages for commerce, as before said, its progress was slow, and the population were encumbered with all those embarrassments arising out of the peculiarities of the Roman Catholic religion. In 1818, three years after the memorable victory of the American army under General Jackson, the city contained about thirty-six thousand inhabitants, most of whom were descendants of the French and Spaniards. And until about the year 1820, when a Presbyterian church was erected, there was no place of worship be-

sides the two Roman Catholic churches. It is said, indeed, that the sabbath was generally desecrated by profane sports and plays, the principles of morality exceedingly relaxed, pure religion little understood, and its precepts less exemplified in practical life.

Among others who were lured to New-Orleans for the purposes of traffic from the other states were some members of our Church, who spent the winter months in the city, but, on account of the insalubrity of the climate, retreated to their former places of abode during the heat of summer. These, however, beholding the degraded state of society, and feeling the deleterious influence of such a general inattention to religion, called upon the authorities of the Church for help. Accordingly, in the year 1819, the *Rev. Mark Moore* was sent to New-Orleans, and he preached, under many discouraging circumstances, to a few in a room which was hired for that purpose, and some ineffectual efforts were made to build a church. In 1820 the *Rev. John Manifee* was sent as a missionary to New-Orleans, and in the same year the place was visited by the *Rev. Ebenezer Brown*, who, being disappointed in his attempts to gain access to the French population in Louisiana, assisted Mr. Manifee in preaching to an English congregation in the city. From this time until 1824 New-Orleans seems to have been forsaken by the Methodist preachers thinking probably that it was useless to spend their strength to so little purpose, for I find no returns of any members of the Church until the year 1825. In 1824 the *Rev. Daniel Hall* stands as a missionary for New-Orleans, but the prospect was yet but gloomy.

This year, 1825, the Mississippi district was placed in charge of the *Rev. William Winans*, whose emi-

nent talents as a preacher, and indefatigable labors as a presiding elder in that part of the country, gave a more vigorous impulse to the work of God; and New-Orleans was blessed with the labors of the *Rev. Benjamin Drake*, who was instrumental in reviving the hopes of the few pious souls who prayed and sighed for the salvation of Israel in that place; for we find that in 1826 there were returned on the Minutes of conference eighty-three members, twenty-three whites and sixty colored. But still the work of God went on slowly, the preachers having to contend with a host of opposition from without and feebleness within the Church, with the unhealthiness of the climate, and the want of suitable accommodations for holding their meetings. The next year, however, the society had increased to one hundred in all. From this time the work has steadily advanced, and they have finally succeeded, by struggling hard with difficulties of various sorts, in erecting a large and elegant house of worship, so that in 1838 they numbered six hundred and twenty-five members, five hundred and seventy of whom were colored, chiefly, I believe, slaves.

Mobile and Pensacola, about fifty miles apart, the former in Alabama and the latter in Florida, were supplied last year and this with the preaching of the gospel. Under the patronage of the Missionary Society, the *Rev. Henry P. Cook* was sent to these places. His deep piety and faithful exertions in the cause of Christ soon gave him a commanding and salutary influence among the people of his charge.

Since Mobile has been connected with the United States, by the cession of Louisiana, it has filled up rapidly with inhabitants, has become an incorporated

city, a port of entry, and a place of considerable trade; but, like most of the towns included in that tract of country, the people generally were quite neglectful of their spiritual and eternal interests until visited by the Methodist itinerants. Mr. Cook, however, was cordially received by a few, and he succeeded in raising a flourishing society, adopted measures for building a house of worship, which was finally completed, and the society has continued to flourish to the present time. Nor will the name of Henry P. Cook be soon forgotten by the inhabitants of Mobile. He fell a martyr to his work in that place this year, leaving behind him the savor of a good name, and numerous evidences of his deep devotion to his work, and of his love to the souls of men.

Pensacola was also becoming a town of considerable importance in that part of Florida, and Mr. Cook was instrumental in raising a small society in that place, which, however, has fluctuated from time to time, struggling with various difficulties, until, in the year 1828, they succeeded in building a meeting-house, in which they assembled for the worship of God.

While attending to these two places, as the principal scene of his labors, in passing from one to the other, Mr. Cook preached to some scattered inhabitants along the Escambia river, in West Florida, which was afterward occupied as a separate mission field.

Tallahassee, in another part of Florida, was also provided with the means of grace this year. The *Rev. John Slade* was sent to this region of country as a missionary, and he succeeded in forming a society of seventy-three members, sixty whites and thirteen colored.

The Early mission, in a neighboring region of coun-

try, was so successfully cultivated by the *Rev. Morgan C. Turrentine*, who was sent to form the circuit, that he returned no less than one hundred and thirty-six members, eighteen of whom were people of color. This year was the commencement of a work which has continued to spread in that part of Florida until several circuits have been formed, on which are large and flourishing societies. Such were the blessed results of the missionary spirit pervading our ranks at that time, and which has continued to rise and diffuse its hallowing influences in every direction among the people.

In addition to those missions which included the more remote settlements in the exterior parts of our work, it was found, on examination, that there were many places in the older countries which had been overlooked by all denominations, being too remote from the centre of population for the people to attend the stated places of worship. Such were the Highland and Hampshire missions, in the bounds of the New-York conference; the former embracing a destitute population in the midst of the Highlands, a mountainous and rather poor region of country, about sixty miles north of the city of New-York; the latter a district of country in the north-western part of Massachusetts. The Rev. John J. Matthias was this year appointed to labor in the Highlands, and such was the success of his zealous efforts, that at the end of the first year he returned one hundred and thirty-four Church members, and at the termination of the second the people manifested a willingness and an ability to support themselves. It has accordingly since been included among the regular circuits.

The Rev. Parmele Chamberlin was sent to the

Hampshire mission. This was found a more difficult place to plant the tree of Methodism. Success, however, finally crowned the persevering efforts of God's servant, so that, at the end of four years, this was also taken into the regular work.

While the work was thus extending itself in new places, and causing "the wilderness and solitary places to be glad for" the coming of these heralds of salvation, the older circuits and stations were blessed with the reviving influences of God's Spirit. Indeed, it was the vigorous action in the heart of the body which gave such a lively pulsation to the extremities. And what contributed not a little to diffuse this healthy action throughout the entire body was the publication of the Methodist Magazine, now arrived to the eighth volume, and which conveyed in its monthly numbers the news of what God was doing for the various tribes of men. Many testimonies to the salutary influence of this periodical on the interests of religion might be adduced from those preachers and others who were the most actively engaged in building up the walls of Zion. From the pages of the volume for this year, it appears evident that God was pouring out his Spirit on various parts of his vineyard, watering and reviving the souls of his people, and converting sinners from the error of their ways.

A glorious work of God commenced in the latter part of last year in Chilicothe, Ohio, which resulted in an addition to the Church in that place, by the month of February of this year, of two hundred and twenty-eight members. From the time of the revival in this town in 1818 and 1819, there had been a diminution in their number, owing chiefly to removals still farther west;

but this gracious work not only made up their loss, but also added new strength to the society, and increased their numbers very considerably.

Through the means of camp and quarterly meetings there was a great work of God on the Ontario district, then under the charge of the *Rev. George Lane.* This good work spread through all that region of country, so that the increase of members on that district for this year was upward of one thousand.

The Genesee district was also visited with showers of divine grace, and most of the circuits shared in their refreshing influences.

In Bridgetown, New-Jersey, where religion had been languishing for some time, a gracious work of God commenced, which resulted in the conversion of about one hundred souls, most of whom became members of the Church.

In Newark also, New-Jersey, there was a manifest display of the grace of God in the awakening and conversion of souls, under the labors of the *Rev. William Thacher.* It began by urging upon believers the necessity of "going on unto perfection," or the seeking after holiness of heart and life; and no sooner did they feel the enlivening influences of the Holy Spirit in their own souls, than the work spread among the unawakened part of the community, and very soon fifty souls were added to the Church, and great seriousness rested on the congregation generally.

On Coeyman's circuit, New-York state, there was a general revival of the work of God. This also commenced among the professors of religion, who were induced to seek after "perfect love" as the privilege of believers in this life. Having their own souls baptized

from on high, they were fired with a loving zeal for the salvation of their neighbors; and the consequence was, that one hundred and seventy were brought to the knowledge of the truth and added to the Church.

In the city of Albany, where Methodism had struggled with many difficulties for a long time, God poured out his Spirit, and about fifty souls were brought into the fellowship of the Church.

On the Champlain district, then under the charge of the Rev. Buel Goodsell, the work of God prevailed very generally among the circuits, and the hopes of God's people were greatly revived and their hearts strengthened. This good work was the result of a number of camp meetings which were held in different parts of the district. These were the means of the conversion of many sinners, and a general quickening among the professors of religion.

New-Haven district also, under the superintendence of the Rev. Samuel Luckey, was favored with some revivals, and the state of religion was generally flourishing through the district.

In this part of the country, as well as in some others, it had been found that we had labored to little purpose in the cities and principal villages, for want of convenient houses of worship, and because we had not a preacher constantly among the people. From these defects in our plans of procedure, our societies in New-Haven, Middletown, and Hartford, and many other places, had been but feeble, and often the prospects were discouraging. About this time a remedy had been provided in some places, and was providing in others, by erecting churches, and stationing preachers in those cities and villages where the people were able to support

them. The blessed effects of these movements were soon felt and seen, though in some instances, in building churches, the people felt themselves compelled, as they thought, to depart from our general usage, by selling or renting the slips, as they could not otherwise either build the houses, or induce the people to attend the preaching—parents pleading that they wished to seat their children and members of their household with them in places of public worship.

Whatever may be said against this policy in other parts of our work, it is certain that its adoption in many portions of the country in the eastern and northern states has had a beneficial influence upon the interests of our Church. By this means the people have been able to meet the expense of sustaining the worship of God, and also to secure permanent congregations; and the preachers could more fully and effectually discharge *all* the duties of pastors, in overseeing the temporal and spiritual affairs of the Church, such as visiting from house to house, attending upon the sick, burying the dead, meeting the classes, and regulating sabbath school, tract, and missionary societies. And who will say that these things are not as important to the well-being of the Church, or the prosperity of true religion, as it is "to preach so many sermons?"

A great and glorious work this year prevailed in the Susquehannah district, in the bounds of the Genesee conference, under the presidency of the *Rev. George Peck.* Camp meetings were chiefly instrumental in kindling the sacred flame which spread among the circuits and stations of this region of country, and many sinners were happily converted to God, while the holy impulse was felt through the churches generally.

The *Rev. Dan Barnes*, in giving an account of the Black river district, in the same conference, speaks of a great work which commenced at a camp meeting and thence spread in various directions.

In the city of Baltimore the *Rev. Samuel Merwin*, who had charge of the church in that place this year, writes, that mighty works were wrought in the name of the Lord Jesus. He says that from fifty to one hundred and fifty were crying to God for mercy in the same meeting, and he presumed that from five hundred to six hundred were made partakers of pardoning mercy during the progress of the work.

About this time a lively feeling was awakened in the Christian community in behalf of seamen, a class of men hitherto almost entirely neglected by the church. Indeed, as early as 1816, a few benevolent individuals in the city of New-York had directed their attention to the condition of this useful class of men, and they succeeded in forming a society for promoting the gospel among seamen in the port of New-York, consisting of nearly all evangelical denominations, and its operations are conducted on the most catholic principles. Its affairs are managed by a board of directors, holding a corporate seal by an act of the legislature. Being patronized by the Christian public, they succeeded, in 1819, in purchasing ground and erecting a house of worship in Roosevelt-street, near the quays on the East river, quite convenient for the sailors to attend. At the dedication of this house, in accordance with the catholic principles on which it was built, the three sermons were preached by a Protestant Episcopalian, a Dutch Reformed, and a Methodist Episcopal minister. To insure the stated ministry of the word, the Rev. Ward

Stafford, a Presbyterian minister, was first engaged to take charge of the congregation, who was occasionally assisted by ministers of other denominations.

After he left, the directors obtained a gratuitous supply by inviting ministers of various denominations, so as to keep up, as far as possible, the anti-sectarian character of the enterprise, that all might feel an interest in its promotion. It was soon found, however, that a congregation could not be collected and retained without the labors of a stated minister. Accordingly, in 1821, they employed the Rev. Henry Chase, at that time a local preacher, and an assistant teacher in the Wesleyan seminary in the city of New-York, to take charge of a weekly prayer meeting in the church, to distribute tracts among seamen, to visit their families, and to perform such pastoral duties as might not interfere with his engagements with the seminary. Being quite successful in these efforts, at the request of the directors, and in accordance with the advice of his brethren in the ministry in the city of New-York, Mr. Chase resigned his place as teacher in the Wesleyan seminary, and on the first of January, 1823, devoted himself entirely to the service of seamen.

In 1825 brother Chase was admitted on trial in the New-York conference, and, at the request of the directors of the seamen's society, was stationed in the Mariner's church, where, with the exception of eighteen months, when they had a minister of another denomination, he has continued ever since. In 1828, perceiving that great good resulted to seamen from his labors, and of those similarly employed in other places, and feeling the inconvenience of those changes which ordinarily take place in our Church, the General Conference

made an exception in favor of those preachers who were laboring for the spiritual good of seamen, allowing the bishop to continue them in the same station for any length of time. Mr. Chase has accordingly been continued in the Mariner's church to the present time, as a member and elder in the New-York conference, and his ministrations have been greatly blessed. Hundreds of seamen have been soundly converted to God, and the church is generally filled with orderly and attentive hearers every sabbath, and regular prayer meetings are held every week. There is, indeed, a great improvement in the condition and general conduct of this useful and suffering class of men.

As the Mariner's church is supported by the several denominations of Christians, no church organization has taken place there, but those who were brought to the knowledge of the truth were at liberty to unite with whatever church they pleased; but I believe most of them have united with the Methodist Episcopal Church; and their numbers have become so considerable, that they have recently organized themselves into a church, under the name of the Methodist Episcopal Seamen's Church in the city of New-York, have elected trustees, and are now (1840) making preparations to erect a house of worship for their accommodation and that of their seafaring brethren.

Similar efforts have been made in other places, and with equal success, which will be noticed under their appropriate dates.

On the whole, it would appear, notwithstanding some portions of our Church were agitated with discussions on the different modes of church government, that prosperity generally attended the labors of God's servants,

and that the spirit of revival pervaded the ranks of our Israel. Some other churches also caught the flame in many places, and were therefore making delightful progress in the advancement of true religion.

Fifty-eight preachers were located this year, fifty-five returned supernumerary, and eighty-three superannuated; fourteen had died, and three had been expelled.

Among the dead was *William Beauchamp*, whose eminent talents fitted him for great usefulness in the church of God. And while the civil historian enriches his pages with memoirs of statesmen, poets, orators, philosophers, and men of military renown who have benefited their country, we may be allowed to preserve a record of those eminent ministers of the sanctuary who, by the depth and ardor of their piety, their genius, and their eloquence in the pulpit, have contributed to advance the best interests of their fellow-men. The characters of such men are a precious legacy which they have bequeathed to the Church, more valuable, indeed, than silver and gold.

William Beauchamp was born in Kent county, Delaware state, on the 26th day of April, 1772. He was a descendant of a pious Methodist preacher, who, about the year 1788, removed to the west and settled on the Monongahela river, and from thence, in about eight years, on the Little Kenhawa river, Wood county, Va. Here, in conjunction with Mr. Rees Wolf, another Methodist preacher, he was instrumental in establishing some Methodist societies. William was a subject of religious impressions when quite a youth, and at about sixteen years of age he was made a partaker of justifying faith, and became a member of the Methodist Episcopal Church.

In 1794 he joined the traveling ministry, and after discharging the duties of an itinerant preacher with great acceptance and usefulness west of the Alleghany mountains for three years, he was stationed, in 1797, in the city of New-York, and a few of the people here still remember the able manner in which he fulfilled the duties of his station. In 1799 he was stationed in Provincetown, in Massachusetts, and from thence he was removed, in 1800, to the island of Nantucket.

In this place Methodism was scarcely known at that time. A local preacher by the name of *Cannon* had preached there with some success, and hence the conference was requested to send them a regular preacher, and Mr. Beauchamp was accordingly sent. Here his piety and talents soon gained him the confidence of the people, and he was instrumental in raising a society of eighty members, and before he left the place a large and commodious house of worship was erected. This laid the foundation of Methodism in the island of Nantucket, which has continued to enlarge its dimensions from time to time, so much so that the New-England conference has held two of its sessions in that place, the first in 1820, and the second in 1836.

Unhappily for the Church, whose interests he served, in 1801 Mr. Beauchamp located. In the same year he was united in matrimony to Mrs. Frances Russell, the widow of Mr. A. Russell, who had been lost at sea.

Without stopping to notice the intervening periods of his life, it will be sufficient for the purposes of this short memoir to remark, that he remained in a located relation to the Church until 1822, when he re-entered the traveling connection, and continued therein until his

death, which happened on the seventh day of October, 1824, in the fifty-third year of his age.

His piety was unquestionable, and his talents as a minister of Jesus Christ, as a writer, and as a man of business, were of the first order; and, had he continued in the itinerant ministry, no doubt he would have arisen to the first distinction in the Church. During his located relation he removed to the west, and settled first in his former place of residence, on the Little Kenhawa, and then, in 1816, in Chilicothe, and finally he took up his residence at Mount Carmel, Illinois. Of this latter place, he, in conjunction with his friend, Thomas S. Hinde, was the founder. In all the places where he resided he obtained the confidence, respect, and affection of the people, and was eminently useful as a minister of Jesus Christ, as well as a citizen among his neighbors. Indeed, such is said to have been the confidence of his neighbors in his wisdom and integrity, that often civil suits were withdrawn from courts of justice and submitted to his arbitrement. He also infused into the minds of the youth within the circle of his acquaintance a taste for literary acquirements, both by example and precept.

During this same period of his life he appeared before the public as a writer, and in 1811 he published an "Essay on the Truth of the Christian Religion," which is said, by those who are capable of judging of its character, to be a work of sterling merit. In 1816, while residing at Chilicothe, he became the editor of a monthly periodical, called "The Western Christian Monitor," for which he furnished some valuable pieces, written with spirit and much critical acumen. At this time we had no periodical publication; and feeling, in common

with many others, the want of such a medium of instruction, he was led, aided by some of his literary friends in the west, to undertake this work. For the short time it existed its circulation was considerable, and its pages were enriched with articles, both original and selected, which did honor to the head and heart of its editor. Among others who contributed articles for the Western Christiah Monitor was Thomas S. Hinde, better known under the signature of "Theophilus Arminius," whose sketches of western Methodism afterward enriched the pages of the Methodist Magazine, and who became the biographer of his deceased friend, the Rev. William Beauchamp. The work, however, continued in existence only one year, but it contained evidence of the piety, industry, and talent of its editor.

After the commencement of the Methodist Magazine Mr. Beauchamp became an occasional contributor to that work, and all his pieces bear the stamp of genius, of an original thinker, and an accurate writer.

Having returned to the ranks of the itinerancy, he again entered upon his work with all that ardor, and in the display of those ministerial qualifications, by which he had been before distinguished. In the second year he was appointed a presiding elder of the Indiana district. While traveling this district he was seized with a complaint with which he had before been visited, namely, an affection of the liver. He lingered under the influence of this corroding disease for about six weeks, during which time he exhibited the patience, faith, and love of the Christian, and died in the full hope of eternal life.

Mr. Beauchamp was a close, a diligent, and a successful student, though in his youth he was deprived

of the customary advantages of education. While a lad his father removed to the Monongahela, where schools were not to be found. But as he had contracted a taste for books before his removal, he surmounted the difficulties of his situation, procured torch-lights as a substitute for candles or lamps, and when the labors of the day were finished, and the family retired to rest, young Beauchamp would prostrate himself upon the floor, and examine his books by the light of his torch. In this way he treasured up a stock of useful information, of which he availed himself in after life. He became thoroughly acquainted with the principles of his vernacular language, studied the Latin and Greek, and in his riper years mastered the Hebrew tongue. In addition to these acquirements, he cultivated an acquaintance with some of the sciences, through the medium of the most accomplished authors. With this taste for literature and science, it seems strange that he should have neglected the study of *history*, as it is stated he did, this being of all others the most important to store the mind with useful knowledge, and especially for the minister of the gospel.

These qualifications, superadded to the depth and uniformity of his piety, his love of the Bible, and his acquaintance with its doctrines and precepts, fitted him in an eminent degree for usefulness in the Church; and had he devoted himself exclusively to the work of the gospel ministry, as before said, he might have risen to one of its highest offices: as it was, after his return to the itinerancy, at the General Conference of 1824, which he attended as a delegate from the Missouri conference, he was a candidate for the episcopacy, and lacked only two votes more to insure his election.

His style of preaching was remarkable for its chastity, plainness, and nervousness. No redundancy of words encumbered his sentences—no pomposity of style swelled his periods—nor did there appear any effort to produce a momentary effect for the empty purpose of gaining the shout of applause. His attitude in the pulpit was solemn, his gestures easy and graceful, his arguments sound and conclusive, and his positions were all fortified by apposite appeals to the sacred Scripture. And though he made no artificial efforts at oratorical display, yet he exhibited the true eloquence of a gospel minister, by making his language reflect clearly the perceptions of his mind, by pouring the truths of Christianity upon his audience in the purest strains of a neat and energetic diction, and by enforcing the whole by the sincerity and earnestness of his manner. His delivery was deliberate, not loud and boisterous, but clear and distinct, leaving an impression upon the mind of the hearer that truth and duty were the object of his pursuit.

His biographer relates the following incident in proof of the power and conclusiveness of his arguments, when engaged in establishing a controverted point. His antagonist, who was listening attentively to the discourse, finding the arguments too powerful for him to answer, rose, apparently with an intention to leave the house, but was so overcome by the force of truth, and his whole frame so agitated, that, finding himself staggering, he caught hold of the railing, reeled, and dropped upon his seat, and there remained, overwhelmed and confounded, until the sermon was ended; he then silently withdrew, and left Mr. Beauchamp master of the field.

But he rests from his labors. And whatever of

human infirmities he may have exhibited, they were lost sight of amid the many excellences which adorned his character, and may therefore be entombed beneath the same turf which hides his mortal remains in Paoli, until the last trumpet shall awake his sleeping dust to life and immortality. Acknowledging himself indebted to divine grace for present peace and future salvation, he hung upon the promises of the gospel for support and comfort, and finally resigned up his soul to God in the full hope of eternal life.

Another of the worthies who exchanged the itinerant race for the crown of reward was *William Ross*, of the New-York conference. Though his race was comparatively short—for he died in the thirty-third year of his age—his course was steady, and his end glorious.

He was a native of Tyringham, Mass., and was born February 10, 1792. In the seventeenth year of his age he was made a partaker of the justifying grace of God, became a member of the Methodist Episcopal Church, and, in his twentieth year, entered the ranks of the itinerancy. In the early periods of his ministry he labored chiefly in the state of Vermont, where, in consequence of the badness of the roads and coarseness of the fare, he sometimes suffered many privations, which gave him an opportunity of trying the strength of his resolutions, of his faith in Christ, his love to God and the souls of men. The faithfulness with which he discharged his duties in this rugged field of labor gave him favor in the eyes of the people, and commended him to the approbation of his brethren in the ministry.

After traveling various circuits, in which he acquitted himself as an able minister of the New Testament, in 1821 he was stationed in the city of New-York, where

he labored two years with great acceptance. For the last two years of his ministry he was stationed in Brooklyn, Long Island, where he ended his life and labors in the full triumph of faith and hope. His last hours, indeed, were a brilliant comment upon the doctrines he had preached, and tended not a little to strengthen our faith in the divinity of their origin, and the efficacy of their application to the heart and conscience.

William Ross is not exhibited as a *great* man, nor yet as a *learned* man. He was neither the one nor the other, in the common acceptation of these terms. But he was a *good* man, a *good* preacher, and a *good* husband, father, and friend, and he was thus *good* because the grace of God in Christ Jesus had made him such. In one sense, indeed, he was *great*. He had a clear perception of the plan of redemption by Christ Jesus, well understood the sacred Scriptures, was indefatigable in his labors, was an eloquent and successful preacher of righteousness, and exemplified in his own life those pure precepts of Christianity which he recommended to others.

The high estimation in which he was held by his brethren, and by the Christian community generally, may be inferred from his being frequently called, in the course of his ministrations in New-York and Brooklyn, to plead the cause of Bible, missionary, Sunday school, and tract societies. Here, indeed, he sometimes spoke with a force and eloquence which astonished and delighted his friends, while it confounded the enemies of these benevolent exertions for the salvation of the world.

In the pulpit there was a peculiar solemnity in his manner, and dignity of expression—the grave, distinct,

sonorous intonations of his voice giving force and impressiveness to the sentiments he uttered, and reminded the hearer that he was listening to a messenger who felt the weight and importance of his message. Being a decided friend to all our benevolent institutions, and particularly to the missionary and education causes, he often advocated them in public, and gave them the weight of his influence in his more private intercourse in the circles in which he moved. Some of his satirical thrusts—for he sometimes used this dangerous weapon to put error and folly to the blush—at ignorance and covetousness, cut with the keener edge because of the strength and appropriateness with which they were sent by his skilful hand. Nor was he deterred from exposing these common pests of human society merely because the wounds which he inflicted upon their votaries made them writhe and groan under the sensations of pain which they frequently suffered.

He was equally skilful and much more delighted in the pleasing task of portraying before his audience the glowing beauties of charity, the divine excellences of the other Christian graces, and the attractive charms with which Christianity invested him who clothed himself with its rich and lovely livery. When, therefore, William Ross "occupied that holy place, the pulpit," no one was disgusted with a repetition of cant and unmeaning—unmeaning, I mean, to him who utters them —phrases, but he listened to the solemn realities of eternity, which fell from the speaker's lips in accents of deep feeling, in language at once chaste, plain, and intelligible, uttered in a tone of voice which bespoke a soul filled with the subject on which he was discoursing.

I have made this short record as due to one who, had

he lived and prospered in his race as he began and ended it, would doubtless have ranked among the first ministers of our Church. There was, indeed, an amiability of disposition and courteousness of demeanor about the movements of William Ross which drew forth the love of those who knew him, and at the same time a dignity of deportment which commanded their respect.

There is one fact respecting him, which happened near the close of his life, that goes most forcibly to set off the beauty and strength of his character. When it was ascertained by the official members in the city of Brooklyn that he was to be stationed among them, some of them, perhaps the majority, remonstrated against the appointment, so strongly indeed that the bishop hesitated about insisting upon making it. Among others who may have been consulted, the writer's opinion was asked. The reply was, "Send him; for such is the weight of his character, the urbanity and meekness of his manners, as well as his talents as a preacher, that he will soon overcome all opposition, and prove himself worthy of the affection and confidence of the people;"—and then added, "A people who will reject such a man as William Ross are unworthy of any preacher." This was said from an intimate acquaintance with the man, and likewise from a knowledge that the objections to him originated from a prejudice which had no foundation in truth and reality.

He was sent. It was not three months before every objection against him was removed, the work of God prospered, the church was filled with hearers, and never was a man more highly esteemed or affectionately loved than brother Ross was by the people of Brooklyn. So highly did they estimate his labors among them, that,

immediately after his death, the society contributed about twelve hundred dollars for the support of his widow and orphan children.

Of the other twelve who had ended their labors during the past year, honorable mention is made of their fidelity in the cause of God and of their peaceful death.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	298,658	49,537	348,195	1,314
Last year	280,427	48,096	328,523	1,272
Increase	18,231	1,441	19,672	42

1826. The aboriginal missions which had been commenced and prosecuted under such favorable auspices continued to prosper, and to promise the most happy results. There was, however, no other aboriginal mission opened this year, and nothing worthy of special notice which happened among those which had been begun, except that their continued prosperity still attracted the attention of the Church, and led to those plans for the evangelization of other tribes which will be noticed hereafter.

The great change which had been wrought among the Mississauga Indians, heretofore related, was followed by the most blessed results on other fragments of the same tribe. An additional number of twenty-two, who professed faith in Christ, were baptized this year and formed into a class in Bellville, in Upper Canada. They were placed under the care of two of their principal men, Captain William Beaver and John Sunday, who had before given evidence of a sound conversion, and who now acted as class leaders. Nothing could furnish a more convincing evidence of the thorough change

which had been effected in the hearts of these people, than was evinced by their forsaking entirely their heathenish habits, and banishing from among them the use of all intoxicating liquors, becoming thereby sober and industrious. Infidelity itself was constrained to bow before the majesty of truth, and to confess, however reluctantly, that nothing short of divine power could produce a reformation so thorough and permanent.

Some new missions were commenced this year, embracing parts of Florida and Alabama, called the Holme's Valley and Pea river missions, and were put under the charge of the presiding elder of the Tallahassee district, the Rev. George Evans. These countries were but thinly populated, the settlements sometimes being from twenty to forty miles distant from each other, separated by a wilderness. On this account it was difficult to collect congregations, or to pass from one settlement to another; but, notwithstanding these discouraging circumstances, the missionaries succeeded in their evangelical efforts in forming societies, so that, in 1827, there were returned on the Holme's Valley mission one hundred and two white and thirty-five colored members, and on Pea river one hundred and four white and twenty-one colored; and the good work thus begun has steadily gone forward from that time to this, so that Tallahassee has since become the seat of the Alabama conference.

The Rev. S. Belton was sent to form a circuit in the newly settled townships between the Mississepa and Attawa rivers, in Upper Canada, places which had been seldom if ever visited by any minister of the gospel. The settlements had been formed chiefly by emigrants from Ireland, who were in very moderate circum-

stances, and therefore unable to do much for the support of religious institutions. They were, however, thankful for the care thus manifested for their spiritual welfare, generally listened with attention to the word of life, and did what they could to make the missionary comfortable. That the word took effect is manifest from the fact that the next year there were returned on the Minutes two hundred and seven members, and the work has continued to prosper, under the labors of God's servants, from that to the present time.

There were several refreshing revivals of religion this year in some of the older circuits, more particularly in the south and west, where the principal increase of members was found. These revivals were accompanied by the same evidence of divine power and grace which had attended those heretofore related, and gave to the friends of religion irrefutable arguments in their favor. At a camp meeting held on Hanover circuit, in Virginia, there were not less than one hundred and twenty souls who professed to find the pearl of great price, and the good work spread with such rapidity that upward of three hundred were brought to God on this circuit. On the Bottetourt circuit similar results followed two camp meetings which were held there this year. In Anne Arundel county, Maryland, there were mighty displays of the power of God. The work commenced at a camp meeting held at a place called Rattlesnake Springs. It was believed that not less than two hundred and fifty persons were brought from darkness to light, and several professed to be filled with "perfect love," while many departed from the place under deep conviction for sin, and groaning for redemption in the blood of the Lamb.

Though these and other instances of revival were witnessed during the year, yet the general increase of Church members was not so great as the year before.

The New-England conference had succeeded in establishing an academy within its bounds, for the education of youth of both sexes, in Wilbraham, Massachusetts, and the one at Newmarket was merged in this. It was this year put under the charge of the Rev. Wilbur Fisk, by whose pious and judicious management it greatly prospered, and was soon filled with students, and has been instrumental in shedding the lights of literature and religion on the rising generation. Here young gentlemen are taught all those branches of literature preparatory to an entrance into college, or upon the active business of life, at the same time that the principles of the gospel are faithfully inculcated; and the institution has been frequently favored with gracious outpourings of the Spirit, resulting in the conversion of many of the students.

The Pittsburgh conference made an attempt to establish a collegiate institution within its bounds, called *Madison College*, and the Rev. Henry B. Bascom was appointed its president. It was located in Uniontown, Fayette county, in the state of Pennsylvania. It went into operation under favorable auspices, and was incorporated, in 1827, by the legislature of the state. It did not, however, long continue. Its endowment was small, and the number of students was by no means adequate to its support. Hence, though blessed with an able faculty, its dissolution affords another evidence of the impracticability of sustaining collegiate institutions without ample endowments. How else can this be done? The price of tuition is necessarily so low, in the various

literary institutions in our country, that an attempt to raise it sufficiently high to meet the expense of tuition and other incidental expenses would be to debar all students from an entrance into their inclosures; and it is equally impossible to sustain them from the ordinary prices of tuition and board; and hence the absolute necessity of ample endowments, either from the state, or from the benefactions of individuals, or by the more sure method of annual collections, in order to keep them in successful operation. Of this all must be sensible, and therefore all who feel an interest in the prosperity of these institutions must, if they would have them permanently established, contribute liberally for their support.

In the month of September this year was commenced the publication of the Christian Advocate, a weekly periodical, devoted especially to the interests of the Methodist Episcopal Church and to general intelligence. Periodical literature had become more and more in demand since the recommencement of the Methodist Magazine, and weekly religious newspapers were springing into existence among almost all denominations of Christians; and two, one in Boston, Mass., and another in Charleston, S. C., were published under the patronage of their respective conferences, and the friends of the Church very generally seemed to call for one to be issued from the Book Room. This led to a consultation among the editors and book committee, together with some of the annual conferences; the proposition was finally submitted to the New-York conference, at its session in May of this year, and it recommended that measures be adopted for the publication of such a periodical with all convenient speed.

It is true, some were opposed to the measure, particularly those who were interested in the success of the papers already in existence, which had now obtained an extensive circulation, particularly Zion's Herald, the one issued in Boston. This opposition, however, was overruled, and the first number of the Christian Advocate was published on the 9th of September, 1826.

The appearance of this weekly sheet, filled, as it was, with useful and interesting matter, gave great satisfaction to the members and friends of our Church, and the number of subscribers in a very short time amounted to about thirty thousand. That it has done much good, and was most opportunely commenced, has been abundantly demonstrated in every successive year of its circulation, and by the testimony of thousands of its readers. By this means intelligence is received from every part of the world, and conveyed, weekly, as from a common centre of information, to its thousands of readers in every corner of the land. Thus old friends, who may be separated at a distance of thousands of miles, may hear from each other, interchange sentiments, and, in some sense, converse together of each other's welfare; and what the Lord is doing in one part of his vineyard may be known in every other part. This is the advantage which a general possesses over a local paper. This was extensively felt and appreciated, and hence its circulation, in the course of one year from its commencement, by far exceeded every other paper, religious or secular, published in the United States.

Sixty-three preachers located this year, sixty-six were returned supernumerary, eighty-six superannuated, two withdrew, and six were expelled; twenty had died.

Among the deaths recorded this year was that of *John Summerfield*, whose eminent talents as a preacher gave him a commanding attitude before the community, and excited a general tone of regret when the news of his death was announced. For a full account of his life and labors I must refer the reader to his biography, which was published by his brother-in-law soon after his death. From this it appears that he was born in the town of Preston, in England, on the 31st of January, 1798. His father was a local preacher in the Wesleyan Methodist connection in England, and he educated his son John in those religious principles which governed his own heart and life. At a suitable age he was put under the tuition of the Moravian academy at Fairfield, near Manchester, where he gave early indications of that precocious genius for which he was afterward so eminently distinguished.

In 1813 the family removed to Ireland, where, at the age of seventeen, young Summerfield was made a partaker of justifying grace through faith in Jesus Christ while attending a prayer meeting with some pious Methodist soldiers. He no sooner tasted that the Lord is gracious than he felt a desire that others should participate with him in the same inestimable blessing. He accordingly embraced every opportunity to invite his fellow-sinners to come to the fountain of salvation, that they might drink of its waters and live for ever. In this way he continued to exercise his gifts, greatly to the satisfaction of those who heard him, until 1819, when he was received on trial in the Methodist conference of Ireland. As it was a time of some trouble among the Methodist societies in Ireland in those days, and as the fervor of his spirit and powers of pulpit ora-

tory gave him more than ordinary influence, young as he was, he was selected to travel extensively through the country, for the purpose of promoting the general interests of the societies. He continued to travel and preach in Ireland, making, in the mean time, an occasional visit to England, until 1821, when his father removed to America, and John accompanied him, and was received on trial in the New-York conference in the spring of 1821.*

His first appearance in public after his arrival in New-York was at the anniversary of the American Bible Society, and his speech on that occasion was received with great eclat, and gave him a most favorable introduction to the American community. Nor were his labors in the pulpit unappreciated. The houses were thronged with hearers whenever he preached, and the auditors hung upon his lips with the most intense interest and delight. Persons of all professions and of all classes of society were attracted by the fame of his eloquence, and expressed their admiration of the power

* In the reception of Mr. Summerfield the New-York conference recognized the principle, that the regulations of Methodism in one part of the world are to be respected in every other part. According to a rule of the English and Irish conferences, a preacher remains on trial four years before he is admitted into full connection; but in the United States his probation ends with two years, when he is eligible to be admitted and ordained a deacon. Mr. Summerfield had traveled three years on trial in the Irish conference, and of course had but one year more to complete his probation; he was accordingly received by the New-York conference as having but one year more to serve as a preacher on trial. Hence in 1822 he was admitted into full connection and ordained a deacon, according to the usages of our Church. And in 1824, having served two years as a deacon with fidelity and success, he was elected and ordained an elder.

with which he enchained them to the words which dropped from his lips.

Many have inquired in what the secret of this power over the understandings and attention of the multitude consisted. In whatever else it might have consisted, it was not in empty declamations, in boisterous harangues, nor yet in any attempt to overpower and astonish you with sudden bursts of eloquence; nor was it, I apprehend, in the unusual depth and profoundness of his researches.

Summerfield was young, was pious, honest, and simple-hearted, was naturally eloquent, deeply devoted to the cause of God, possessed a great command of language, and his style of preaching was chaste and classical, flowing from him with an easy and graceful elocution. This I believe to be the secret of his power. He had a sound understanding, a warm heart, and a vivid imagination—had acquired a rich stock of the most useful knowledge—and hence, whenever he spoke in the name of God, he poured forth from a heart overflowing with the kindliest feelings a stream of evangelical truth, which fell upon the audience "like dew upon the tender herb, and like rain upon the mown grass." A "godly sincerity" was evidently the pervading principle of his heart, and a tone of simplicity characterized his style of preaching. When you heard him you were charmed with the melody of his voice, with the rich flow of his language, with the pure and evangelical sentiments which he uttered, and with the deep spirit of piety running through his whole performance. No strained efforts to dazzle you with wit, or with high-sounding words, with pompous periods, with far-fetched metaphors, or with sentences swelled and encumbered

with an accumulation of epithets, appeared in any of his discourses or speeches. On the contrary, you felt that you were listening to a messenger of God, honestly proclaiming what he believed to be the truth, in language chaste and elegant, flowing from a heart filled with his subject, breathing good-will to his audience, and intent only on doing them good. This was John Summerfield in the pulpit; and his popularity arose from an active zeal, exemplified in his spirit and words, to promote the best interests of all classes of men by the wisest possible means.

Nor was his society in the more private circles less attractive and instructive. On his first appearance among us there was a modesty and diffidence, a meekness and humility, every way becoming a Christian and a young minister who felt a proper deference for his seniors. To say that he did not, in some measure at least, rise in self-confidence with the rising popularity of his character, would be saying what no one acquainted with human nature could well believe. But the elevation of his character, as a preacher of the gospel, gave him a commanding attitude before the community, which he constantly exerted to promote the highest interests of his fellow-men. He certainly bore his honors with becoming modesty, and availed himself of his great popularity to advance the honor of God and the salvation of men. Though the minister of a sect, and thoroughly imbued with its doctrine and spirit, he was far from being exclusive in his feelings and views, but displayed that spirit of catholicism which enabled him to exert a hallowing influence on all around him. And while he must have carried about him the common infirmities of our nature, they were but as occasional

spots upon the sun—they obscured his lustre but for a moment, and then his intellectual, moral, and religious excellences shone out with an increasing and a steady brilliancy.

He most certainly exerted a beneficial influence upon the interests of true religion. Nor was this influence confined to his own Church. Other denominations, and particularly the various charitable and religious associations, availed themselves of his talents to advocate their cause and to promote their respective objects. And as he was ever ready to comply with their wishes, as before said, his physical powers were not adequate to the task of such continued application. The fire which burned within became so intense that the material vessel was gradually weakened by its consuming flames. He was at first prostrated by a hemorrhage of the lungs, from which, however, he partially recovered, so as to be able to appear occasionally in public. But his appearance was extremely wan and feeble, while his soul still broke forth in those strains of gospel truth and persuasive eloquence which captivated his hearers and melted them into tenderness.

It was hoped by his friends that a voyage to Europe might tend to reinvigorate his enfeebled constitution. He accordingly made a voyage to France, and attended the anniversary of the Paris Bible Society as a representative of the American Bible Society, where he delivered one of those addresses for which he was so peculiarly qualified, as the zealous and able advocate of institutions of benevolence. This address, which was interpreted by Mr. Wilder, an American gentleman, and a benevolent Christian, then residing in Paris, was received

with enthusiastic admiration by the audience, and responded to in terms of affectionate respect and congratulation, expressive of the joy that was felt in the union of sentiment and effort which mutually pervaded and actuated the Paris and American Bible Societies.

On his return from his foreign tour he entertained hopes, for a season, that his health might be restored; but these hopes were soon blasted by the return of his disease, accompanied by those symptoms which gave sure indications to his physicians and friends that his dissolution was nigh at hand. After lingering for a considerable time, frequently suffering exquisitely from the violence of his disorder, he at last glided sweetly and peacefully into eternity, in the twenty-eighth year of his age, and the eighth of his public ministry.

During his protracted illness he exhibited the virtues of meekness and patience in an eminent degree, bowing submissively to the divine mandate, and looking forward with a lively hope to immortality and eternal life. Though sometimes he complained of the want of spiritual consolation, and of a feeling of mental gloom—which arose, no doubt, from the nature of his disease—yet for most of the time he manifested an unshaken confidence in his God, and expressed a calm resignation to his will, mingled with a hope full of immortality. But he rests from his labors, and his works of faith and labors of love have followed him as evidences of his fidelity to the cause of God.

Another who fell in the harness this year was an old veteran of the cross of Christ, whose long services and deep devotion to the cause of God deserve commemoration.

Daniel Asbury had been in the ministry forty years,

during which time he had given evidence of his warm attachment to the holy cause he had espoused, by the fidelity with which he had discharged his Christian and ministerial duties. He was not, indeed, a great preacher, but he was remarkably distinguished for the meekness of his disposition, for his patience in suffering, and for the simplicity of his manners. He therefore won the confidence of his brethren as a man of God, and a most devoted minister of Jesus Christ.

His death was sudden and peaceful. Returning from a walk in the yard, he looked up toward heaven, with a smile on his countenance, and uttering a few words, he sunk into the arms of death, in the sixty-fifth year of his age.

Daniel Hitt had also departed to another world in the full hope of eternal life. He was made a partaker of the grace of pardon in early life, and in 1790 entered the itinerant ministry. In the first years of his itinerancy he labored much in the new settlements in Virginia and in the western country, where he won for himself those laurels which adorn the brow of the faithful, self-denying minister of Jesus Christ. For several years he was the traveling companion of Bishop Asbury, who ever treated him as his confidential friend. During these travels over the continent he became extensively known to a large circle of friends, who esteemed him highly as a brother, and as an amiable Christian minister.

In 1808 he was elected as an assistant book agent, in which office he served for four years, under the supervision of the Rev. John Wilson. At the end of this term he was elected the principal, in which office he continued to discharge its duties, according to the best

of his ability, to the end of his constitutional term, in 1816. Though his literary attainments were limited, yet his strict integrity and great fidelity eminently fitted him for a faithful discharge of his duties in the high trust confided to him. And the affability of his manners, the sweetness of his disposition, and his courteous conduct in the social circle, endeared him to his friends, as a companion in whose society they delighted to mingle.

In the pulpit he dwelt chiefly upon experimental and practical religion, seldom entering upon those controverted points which so often involve discussions among the several denominations of Christians. Here he was solemn and dignified, and strove to impress upon the minds of all the importance of a practical attention to the truths which he uttered.

He died of the typhus fever. In his sickness his mind was kept in peace, and he died in the triumph of faith and love.

Another aged veteran, *Joseph Toy*, was taken from the walls of our Jerusalem to his resting place above. He was brought from darkness to light under the preaching of Captain Webb, who was one of the first Methodist preachers in America, and was at that time preaching in Burlington, New-Jersey. This was in the year 1770, and Joseph was then in the twenty-second year of his age. After receiving license to preach, he labored as a local preacher until 1801, when he entered the itinerancy, in which he continued, faithfully discharging its duties, to the end of his life.

In 1819, in consequence of debility, he was returned superannuated, and he settled in the city of Baltimore, where he preached occasionally, and was beloved and

respected by all who knew him. Having filled up the measure of his days in obedience to the will of God, he died in great peace, on the 28th day of January, 1826, in the seventy-ninth year of his age.

One of the excellences of brother Toy was the punctuality with which he filled his engagements. At the age of seventy he was heard to say that for twenty years he had not disappointed a congregation—a practice worthy of the imitation of all. Although, in the latter part of his life, his sight so failed him that it was difficult for him to walk the streets without help, yet he continued to preach almost every sabbath, and sometimes twice, and was finally conducted from the pulpit to his dying bed, on which he manifested a perfect submission to the divine will, expressing his firm reliance upon the promise of eternal life.

John P. Finley, professor of languages in the Augusta College, Kentucky, had entered into rest during the past year. Though he was young in the itinerant ministry, yet he was a man of distinguished worth, and possessed virtues which may be profitably held up for the imitation of others. The following account is from the pen of Dr. Bascom, whose intimate knowledge of the subject of his remarks enabled him to depict the character of brother Finley as it was, and especially to present those peculiarities by which he was distinguished :—

"John P. Finley was born in North Carolina, June 13th, 1783. From childhood he was marked as possessing no common share of intellect. He was early placed at school, and while in his abecedarian course he evinced an aptitude to learn that induced his father, a distinguished Presbyterian clergyman, (who is now, at the age of seventy, a

Methodist traveling preacher,) to give him a classical education. Owing to his habits of industry and perseverance, he soon acquired a competent knowledge of the sciences, and a reputable acquaintance with the learned languages. Of the English language he was a perfect master, and taught its proper use with almost unrivaled success. From the age of twelve or fourteen years he was often deeply affected with a sense of sin, and the importance of repentance and faith; but his mind was so much perplexed with the doctrines of absolute *personal* predestination, of which his father was then a strenuous and able assertor, that he came to no decision on the subject of religious opinions until he reached the years of manhood. About the age of twenty-one he married, and soon after was brought to the knowledge of salvation by the remission of his sins. Early after his conversion he was convinced that a 'dispensation of the gospel' had been committed to him. He weighed well the impressions and convictions of his mind and heart in relation to the fearful and responsible business of a Christian minister; but, when finally and fully convinced of his duty, he did not hesitate. There were, indeed, many reasons why he should confer with flesh and blood, but with his characteristic firmness he rejected them all, and took the pulpit, I think, in 1811. At the time of his conversion he resided in Highland county, Ohio. His ministerial career was commenced during a residence in Union, Greene county, Ohio, whither he had been called to take charge of a seminary. At the head of this institution he continued about six years, living and preaching the religion of Christ in its native simplicity and power.

"From Union he removed to Dayton, distant only about thirty miles, and conducted an academy in this place for two years. It was here our acquaintance and intimacy commenced, which ended only with his useful life. He

left Dayton, beloved and regretted of all, and accepted a call to superintend a respectable seminary in Steubenville, Ohio. In this place he continued not quite two years. In his ministerial exertions he was 'instant in season and out of season,' and labored with more than ordinary success. His next remove was to Piqua, Ohio, where he continued as principal of an academy for four years. In all these places his pulpit efforts were highly acceptable; his social intercourse seasoned with dignity and piety, and his residence a blessing to all about him. From this place he made his last remove to Augusta, Kentucky. Here he taught a classical school for some time, and was afterward appointed principal of Augusta College, in which relation he continued until the time of his death. In these several places his labors in the pulpit were considerable and extensively useful. All who knew him esteemed him as a man of talents and irreproachable Christian character. He was indeed, all in all, one of the most amiable, guileless men I ever knew: never did I know a man more perfectly under the influence of moral and religious principle. His uniform course was one of high and unbending rectitude. One error, as reported in the 'Minutes,' respecting his conversion, I must beg leave to correct. I do it upon his own authority (when living) and that of his brother, the Rev. James B. Finley, superintendent of the Wyandot mission. There is something rather remarkable in the manner in which these worthy ministers were *first* brought to reflect with more than ordinary concern upon their latter end. John and James were amusing themselves in the forest with their guns; and as John was sitting carelessly upon his horse, James's gun accidentally went off, and the contents came very near entering John's head. The brothers were mutually alarmed, humbled, and thankful; they were more than ever struck with the melancholy truth, that 'in the midst of life we are in death;' they reflected

upon their unpreparedness to meet death and appear in judgment. Each promised the other he would reform; and the result was, they were *both* led to seek religion, as the only preparation for eternity. Both the brothers agree in stating that this circumstance was the means, in the hand of God, of their awakening and conversion, as neither of them was in the habit of attending the preaching of the gospel before the inquietude and alarm created by this occasion. I have been thus minute in detailing the immediate means of his conversion, at the request of a surviving brother, in whose estimation the apparent *incompetency* of the means magnifies the grace of God in this singular dispensation of blended mercy and providence.

"John P. Finley was in the ministry about fifteen years. He was ordained *deacon* by Bishop Asbury, on the 17th of September, 1815. He received ordination as elder at the hands of Bishop Roberts, July 2, 1820. At the time of his death he was a member of the Kentucky annual conference—actively dividing his time and energies between the business of collegiate instruction and the labor of the pulpit.

"As a *man*, the subject of these recollections was engagingly amiable, ingenuous, and agreeable; equally removed from affectation and reserve, the circle in which he moved felt the presence of a friend and the influence of a Christian and minister.

"As a *teacher*, his excellence was acknowledged by all who were competent to decide upon his claims; and though he gloried most in being found a pupil in the school of Christ, yet he was no stranger to the academy and lyceum.

"As a *husband*, there is *one* living whose *tears* have been his eulogy, and to *whom*, with his orphan children, friendship inscribes these lines. As a *father*, he was worthy of his children, and in pointing them to another

and better world he was always careful to lead the way himself.

"As a *friend*, he was warm, ardent, and confiding, and not less generous than constant; his intimate friends, however, were few and well selected.

"As a *minister*, in the pulpit, he was able, impressive, and overwhelming. The cross of his redemption was his theme, and in life and death it became to him the 'emphasis of every joy.' In all these relations I knew him well, and can therefore speak from the confidence of personal knowledge and accredited information.

"The last time I saw him I preached a sermon, at his request, on the 'Inspiration of the Scriptures.' When I had retired to my room, he called on me, in company with a friend, and in his usual frank manner embraced me, and observed, 'H——, I thank you for *that* sermon, and I expect to *repeat* my gratitude in heaven.' Little did I think, at this interview, I was gazing on my friend for the last time, and that in eighteen months his ripened virtues were to receive the rewards of the heavenly world! But so it was, and I, less fit to die, am spared another and another year.

"He died on the 8th of May, 1825, in the forty-second year of his age and sixteenth of his ministry; and at the same time that his bereaved family wept upon his grave, the sadness of the Church told that she had lost one of her brightest ornaments. Just before his triumphant spirit rose to sink and sigh no more, he was asked how he felt, and what were his prospects upon entering the dark valley and shadow of death. He replied, in language worthy of immortality, '*Not the shadow of a doubt; I have Christ within, the hope of glory—that comprehends all;*' and then, with the proto-martyr, he 'fell asleep.'

"Such is a very imperfect sketch of the life, character, and death of John P. Finley. God grant, reader, that

you and I may share the glory that gilded the last hours of his toil."

Of *Nathan Walker*, *Martin Flint*, *William Young*, *Thomas Wright*, *John White*, *Henry P. Cook*, *Christopher S. Mooring*, *David Stevens*, *Sylvester G. Hill*, *Ezekiel Canfield*, *William S. Pease*, *Samuel G. Atkins*, and *Damon Young*, who had departed this life during the past year, it is recorded that they all finished their course with joy.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	309,550	51,334	360,884	1,406
Last year	298,658	49,537	348,195	1,314
Increase	10,892	1,797	12,689	92

1827. This year the "Sunday School Union of the Methodist Episcopal Church" was formed in the city of New-York. The reader, however, is not to infer from this that the Methodists now for the first time entered upon the work of Sunday school instruction. In the first volume of this History we have seen that sabbath schools were commenced among the Methodists in this country as early as 1790, but were soon discontinued for want of sufficient encouragement. The origin of these schools in England is well known; and Mr. Wesley was among the first to patronize and recommend them to his people, and they soon became very general throughout his societies.

It was about the year 1816 that the several denominations of evangelical Christians in this country began to turn their attention to Sunday school instruction, and the plan of a union was formed for the purpose of

harmonizing their views and concentrating their efforts, under an impression that by these means more good might be effected to the rising generation than by separate and denominational action. This resulted in the formation of the "American Sunday School Union," which was located in the city of Philadelphia, and extended itself, by means of auxiliaries, all over the United States, embracing all evangelical denominations, or so many of each as chose to unite with them. Into this union our people had in some places entered. By the parent society books were issued, agents employed to travel through the country to promote its objects, and a weekly periodical commenced, devoted especially to the interests of sabbath schools.

With this general union, however, all were not satisfied. Most of the Protestant Episcopalians chose to conduct their schools independently of the American Union, and many of the Methodists were uneasy under this regulation; and, after much consultation, it was finally agreed to form a Sunday school society of our own, under such regulations as should be conformable to our doctrinal and other peculiarities. The reasons for this measure I cannot express better than in the following address, which was sent out by the managers immediately after the formation of the society. It fully unfolds the motives and objects by which its founders were actuated. It is as follows:—

"In approaching you on the subject to which your attention is now invited, the managers take the liberty of stating a few things which have dictated the propriety of forming the society designated by the above constitution. They can assure you that they have not been led hastily into this measure, but, according to their best ability, have

carefully weighed every circumstance connected with it, having deliberately consulted with each other, and with their most aged and experienced brethren, both preachers and private members of the Church.

"The Methodist Episcopal Church is now composed of nearly four hundred thousand members, upward of fourteen hundred traveling preachers, and perhaps more than double that number of local preachers. From the peculiar organization of this Church, all these are considered as one body, adopting the same doctrines, discipline, mode of church government, and, the managers would hope, actuated by the same spirit, under the same great Head of the church, striving to 'preserve the unity of the Spirit in the bonds of peace.' These, together with the regular attendants on the Methodist ministry, make a population, including children, of not less than two millions, which are dependent on the ministrations of our Church.

"Without even insinuating the want of soundness in the cardinal principles of Christianity in the major part of other Christian denominations in our country, or calling in question the purity of their motives or ardency of their zeal, the managers will not conceal the fact, that they give a decided preference to their own Church, firmly believing its doctrines and discipline, and have witnessed with unspeakable joy its surprising progress in so short a time, and its salutary influence on the hearts and lives of so many happy thousands. It is a truth as evident as the blaze of the sun at mid-day, that the first impetus which was given to the great work of reformation now going forward in the world, God gave through the instrumentality of the Wesleys and their coadjutors in the 'ministry of reconciliation.' The introduction into this country of a spiritual and energetic itinerating ministry, first begun by those men of God, has produced results at once astonishing and delightful. Others have caught the missionary

spirit, and have entered into the work with zeal and success. In spreading pure religion, the managers wish them all good speed.

"Among other effects of this great work, by which the present age is distinguished, sabbath school instruction is not the least. The primary object of the first promoters of this work was to afford elementary instruction to such poor children as were destitute of common day school education, and at the same time to give such religious instruction as is suited to the age and capacity of the children. The utility of this mode of imparting knowledge to the juvenile mind soon became apparent to all denominations of Christians, and in the large towns and cities especially they have less or more availed themselves of its advantages. In the progress of the work, in our country, efforts have been made to unite all sects and parties in one general society, called 'The American Sunday School Union Society;' and while many have come into this union, others, thinking it best to manage their own affairs in their own way, remain in an insulated state, or have arrayed themselves under the standard of their own denomination.

"Among others who have hitherto stood alone, there are many belonging to our Church. Not feeling inclined to connect themselves with the general union, and finding no centre of union in their own Church, they have long felt the inconvenience of their insulated state. As the Methodist Book Concern is located in the city of New-York, it was natural for them to look to this place for aid. Accordingly, frequent applications have been made to the agents of that establishment in reference to this subject. It was at once perceived that this establishment afforded facilities for printing and circulating books suitable for Sunday schools, as well as the receiving and sending out, through the medium of the periodical works printed there,

all necessary information in relation to their institution which could not be obtained elsewhere; and the agents of that Concern have pledged themselves to the society that Sunday school books shall be furnished by them as cheap as they can be obtained at any other place.

"These circumstances led to the idea of forming a Sunday School Union for the Methodist Episcopal Church. But here, at the outset, many difficulties were to be encountered. Most of those in our Church engaged in Sunday schools in the city of New-York were connected with the general union; and though some things had recently transpired of which they could not wholly approve, they were strongly attached to the union, having labored in this work with their brethren of other denominations with much harmony and Christian feeling; but, after deliberating with calmness on all the circumstances of the case, the managers are convinced that duty enjoins it on them, because more good may be ultimately accomplished, to form a union for the Church of which they are members, independent of the American Union. Experiment alone will test the correctness of this opinion.

"It has already been observed, that the primary object of Sunday schools was to impart elementary instruction, mixed with religious improvement, to those children who were destitute of the advantages derived from common schools. Though this original object ought never to be abandoned, yet the general diffusion of this sort of instruction in our country, through the medium of common schools, and public and private free schools, renders this object less essential. Hence religious instruction is the grand and primary object of Sunday school instruction in our day and among our children. On this account, however humiliating the fact, a general union of all parties becomes the more difficult. Whatever may be the intention, each teacher of religion will more or less inculcate

his own peculiar views of Christianity, and thus insensibly create party feelings and interests. And this difficulty is increased by the practice recently adopted by the employment of missionaries who are to be supported from the funds of the general institution. The managers are of the opinion, that the most likely way for the several denominations to live and labor together in peace, is for each to conduct its own affairs, and still to hold out the hand of fellowship to its neighbor. They therefore disclaim all unfriendly feeling toward others who may be engaged in this good work. They wish them all success in diffusing moral and religious influence on the minds of youth, and hope always to be ready to reciprocate any act of kindness which may contribute to strengthen each other's hands in the work in which they are mutually engaged.

"Having thus explained the views of the society, the managers would now call on their brethren and friends to unite with them, by establishing, wherever it is practicable, Sunday school associations auxiliary to this society. To give a direction to this work, and to produce as much uniformity as local circumstances will allow, the form of a constitution suitable for auxiliary societies is herewith submitted.

"One principal reason for locating the parent society in New-York, in preference to any other place, is the facilities afforded by our Book Concern for printing and circulating books. The agents of that growing establishment hold an extensive correspondence with every part of our country, and possess the readiest means of communicating information on every subject connected with Sunday school instruction, and can supply any auxiliary with books on the shortest notice and cheapest terms. And it will be perceived, by an article in the constitution, that by paying three dollars into the funds of the institu-

tion, sending a list of its officers, and a copy of its annual report, an auxiliary is entitled to purchase books at the reduced prices. A list of the books, with the prices annexed, will hereafter be furnished through the medium of the Advocate and Journal.

"That an itinerating ministry possesses advantages peculiar to itself, in promoting objects of benevolence, will not be, by any, disputed. This, as well as the manner in which our Book Concern is conducted, supersedes the necessity and the expense of employing separate agencies in order to carry on the work of Sunday school instruction. The funds, therefore, which may be raised, can be appropriated to the purchase of books.

"It will be perceived from the constitution, that it is the design of this society, by means of auxiliaries, to comprehend every part of our Church in this great and good cause. The senior bishop is constituted the president, and the other four bishops are vice presidents; and provision is made for each annual conference to elect a vice president from its own body; and the board of managers being located in New-York, a centre of union is formed for the whole community, and all being connected with our Book Concern, an easy channel of communication is opened, by which books may be printed and circulated, and remittances and information made and received.

"These being the views and objects of the society, the managers think that they may confidently call on their brethren and friends for their aid and co-operation. To the ministers of the Church, especially, do they look for an efficient effort in carrying the benevolent design into practical operation. Let them think on the numerous children imbosomed in the Church, which they are appointed to *nourish with the sincere milk of the word*. These are the lambs of the flock, which, that they may become the sheep of God's pasture, must be tenderly nursed. Let

them, therefore, be gathered into the fold of sabbath schools, put under the care of faithful shepherds, who will watch over their welfare, instil into their minds moral and religious truth, and thus prepare them, under the influence of divine grace, to become faithful followers of the chief Shepherd and Bishop of their souls.

"The managers conclude by commending their cause to God and to the prayers of their brethren, that they may be wisely directed in this arduous enterprise, and by saying that any suggestion, by which the system may be improved, so as to accomplish more perfectly the purposes of its organization, will be thankfully received and duly considered."

The following article in the constitution of the society will show what were its objects:—

"The objects of this society shall be, to promote the formation and to concentrate the efforts of sabbath schools connected with the congregations of the Methodist Episcopal Church, and all others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God."

Provision was then made for the formation of auxiliary societies, and other matters usually connected with Sunday school operations, for furnishing books, funds, &c.

The constitution was adopted and the society formed on the second day of April, 1827, and it commenced its operations under the most favorable auspices. The measure, indeed, was very generally approved, and hailed with grateful delight by our brethren and friends throughout the country. It received the sanction of the several annual conferences, who recommended to the

people of their charge to form auxiliary societies in every circuit and station, and send to the general depository in New-York for their books; and such were the zeal and unanimity with which they entered into this work, that at the first annual meeting of the society there were reported 251 auxiliary societies, 1,025 schools, 2,048 superintendents, 10,290 teachers, and 63,240 scholars, besides about 2,000 managers and visitors. Never, therefore, did an institution go into operation under more favorable circumstances, or was hailed with a more universal joy, than the Sunday School Union of the Methodist Episcopal Church.

Our separation, however, from the general union, and the establishment of a distinct organization, provoked no little opposition from some quarters, and led the managers into an investigation of the origin of Sunday schools, both in Europe and America, and the facts elicited were spread before the community in their first annual report. By this it appeared, as before stated, that although Mr. Raikes might have been the first to organize regular sabbath schools in England, yet Mr. Wesley was among the first to patronize them, and the very first to furnish teachers who gave their services gratuitously; that even the British and Foreign Bible Society originated from the exertions of a Methodist preacher who had been laboring in the sabbath school cause in Wales; and that in America they had been taught among the Methodists, amidst storms of reproach and persecution, long before they were ever thought of by other denominations. These facts were amply supported by irrefutable testimony, and they therefore served to put the question at rest respecting the origin

and permanent establishment of sabbath schools in England, and their subsequent progress in this country.*

That the formation of this society has had a most happy effect upon the interests of the rising generation, particularly those under the influence of our own denomination, there can be no doubt. As many of our people were not pleased with the movements of the American Union, and some who were connected with it felt dissatisfied in that relation, they had not entered so heartily nor so generally as was desirable into the work of sabbath school instruction; but now, every objection arising from these sources being removed, a general and almost simultaneous action in favor of this important cause commenced throughout our ranks, and it has continued steadily increasing to the present time, exerting a hallowing influence upon all who come under its control and direction.

And we rejoice to know that the American Union, as well as those existing separately among other denominations, has exerted, and is still exerting, a similar influence on all who come within the sphere of its and their operations. Let them be conducted in the fear of God, under the superintendence of men and women who enjoy and exemplify experimental and practical godliness, and they shall form an effectual barrier against the overflowings of infidelity and its kindred errors and vices, and continue as a lofty beacon to direct the youthful mind into the channel of gospel truth and holiness. The mere question of their origin, however honorable it may be to their originator, is lost amidst the blaze of glory which shall surround the churches by the conscientious labors of those who have

* See Methodist Magazine for 1828, p. 349.

conducted and shall continue to conduct them forward in the spirit of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God," and who "out of the mouths of babes and sucklings hath perfected praise." The high approbation of God is to be prized above a thousand wreaths of mere human laurels. The latter will fade and die, while the former will cause the individual on whom it falls to bloom in immortal vigor around the throne above. Instead, therefore, of contending about the fact to whom the honor belongs of beginning this mighty machinery which is performing such wonders of mercy to the rising generation, let us bless God for raising up such a man as *Raikes*, for such a powerful patron as *Wesley*, and for inspiring so many of his servants to exert their strength to perpetuate this means of doing good from one generation to another.

The Cherokee mission, within the bounds of the Tennessee conference, was extending its influence among that nation with encouraging success. Last year there were four missionaries appointed to labor here, who formed regular circuits, and divided the native converts, now consisting of about four hundred, into classes, and furnished them with the ordinances of the gospel. A native preacher, by the name of Turtle Fields, had been raised up, who became eminently useful to his brethren, as he could speak to them in their own language of the "wonderful works of God."

Though it was the practice of all our missionaries who were sent among the aboriginal tribes, first of all to preach to them the gospel of Christ, yet when they had embraced it, and became reformed in heart and life, they generally forsook their former mode of living, and

entered upon the arts of civilized man. Indeed, this was the secret of our success. Every attempt which had been made to reform the savages of our wildernesses, by introducing the arts of civilization *first*, and by initiating them into the knowledge of letters *before* they were converted to Christianity, has failed of success. Instead of pursuing this round-about method to bring them to the knowledge of God and of his Son Jesus Christ, our missionaries have addressed themselves directly to their hearts, recited to them the simple narrative of the life, the sufferings, the death, and the resurrection of Jesus Christ, and impressed upon their minds the grand truth, that all this was for *them*, and that, in believing it heartily, even *they* should be "saved from their sins." This method, and this only, has taken effect. A believing knowledge of the love of God in Christ Jesus has melted them into tenderness; and the light of divine truth, thus shining upon their hearts, has revealed to them their wretchedness as sinners, and brought them as humble penitents to the foot of the cross, where they have waited in humble supplication until Christ made them free. And then, after being thus liberated from the bondage of sin, and brought into the liberties of the gospel, they have been conducted with the utmost ease to the practice of the domestic arts, and to all the usages of civilized life.

This was the case with these converted Cherokees and others. "The traveler," says the report of the committee of the Tennessee conference for this year, "through their settlements, observing cottages erecting, regular towns building, farms cultivated, the sabbath regularly observed, and almost an entire change in the character and pursuits of the people, is ready to ask,

with surprise, Whence this change? The answer is, The Lord Jesus, in answer to the prayers of thousands of his people, is receiving the accomplishment of the promise, *I will give thee the heathen for thine inheritance.* Here is a nation at our door, our neighbors," (once) "remarkable for their ferocity and ignorance, now giving the most striking evidence of the utility of missionary exertions." Two houses of worship had been erected, one of which, having been consumed by fire, was rebuilt this year by the natives themselves, without any expense to the mission.

For the benefit of the youth schools were established, and the children soon gave evidence of their capacity and willingness to learn, two of whom gave promise of usefulness as preachers of the gospel to their own nation. These were placed under the special care of the Rev. William M'Mahon, the superintendent of the mission. So evident was the change which had been wrought in the hearts and lives of these people, that even those who had no interest in the mission were constrained to acknowledge the hand of God. So rapidly, indeed, did the work spread, that in 1828 the number of converted natives had increased to eight hundred, and seven missionaries were employed in that interesting field of labor, including Turtle Fields, who was now eminently distinguished for his deep piety, and diligence in promoting the interests of the mission. The white missionaries were also greatly assisted by another converted Cherokee, a young man of promising talents and piety, who acted as an interpreter to the circuit preacher.

A new mission was begun this year among another branch of the Mississaugas, who resided on Snake and

Yellow Head Islands, in Lake Simcoe, Upper Canada. The whole body of Indians who resided here consisted of six hundred, the largest body of any who sopke the Chippeway language this side of Lake Huron. Some of these, hearing a discourse from one of our preachers, became deeply impressed with the leading truths of Christianity, and expressed an earnest desire to have a missionary sent to instruct them. Accordingly some benevolent members of our Church went and established a sabbath school among them. By this simple means more than forty were reclaimed from their pagan superstitions. Such was the success of this mission, after being supplied with a regular missionary, that in 1829 there were four hundred and twenty-nine under religious instruction, three hundred and fifty of whom were orderly members of the Church; one hundred of their children were taught in two separate schools, by a male and female teacher. A school-house and parsonage were built on Snake Island, and a mission-house on Yellow Head Island, and the converts were gradually brought to attend to agricultural and domestic duties.

The other aboriginal missions, heretofore mentioned, were still improving in religion and morals, as well as in the arts of civilized life, and great was the interest manifested by the Christian church in their behalf. This year, however, the Wyandot mission suffered a great loss in the death of *Between-the-logs*, one of their most eminent chiefs, and an eloquent and able advocate of Christianity. And as he was a chief man among them, and, after his conversion, had exerted a powerful influence in favor of the mission, it is presumed that the reader will be pleased with the following particulars of his life and death, which the author of the History of

the Missions under the care of the Methodist Episcopal Church prepared for and published in that work.

"He was born, it is said, in the neighborhood of Lower Sandusky, about the year 1780.* His father was of the Seneca, and his mother a Wyandot of the *Bear tribe*, from whom he derived his name, *Between-the-logs*, the name which they give to a *bear*, signifying to *crouch between the logs*, because this animal, under peculiar circumstances, *lies down between logs;* hence the name *Between-the-logs*, a literal translation of the *Bear tribe*, was a distinctive appellation of the tribe to which he belonged, and of which he became a chief.

"As he acted a conspicuous part in the nation, and finally became very eminently useful in the cause of Christianity, the following brief account of his life and death will doubtless be acceptable to the reader. When about nine years of age his father and mother separated, and Between-the-logs remained with his father until the death of the latter, when he returned to his mother among the Wyandots. Soon after this he joined the Indian warriors who were defeated by General Wayne. His prompt obedience to the chief, his enterprising disposition, and the faithful discharge of his duties, called him into public notice, and finally raised him to be a chief of the nation; and the soundness of his judgment, his good memory, and his great powers of eloquence, procured for him the office of chief speaker, and the confidential adviser of the head chief.

"When about twenty-five years of age, he was sent to ascertain the doctrines and pretensions of a reputed Seneca prophet, whose imposture he soon detected, and some years after he went on a similar errand to a noted Shaw-

* So it is stated in the published account of his life; but it is believed he must have been born somewhat earlier.

nee prophet, a brother of the famous Tecumseh, with whom he stayed nearly a year; and being fully convinced himself, he was enabled to convince others, that their pretensions to the spirit of prophecy were all a deception.

"At the commencement of hostilities between this country and Great Britain, in 1812, in company with the head chief of the nation, he attended a great council of the northern Indians, collected to deliberate on the question whether they should join the British against the Americans. Here, although powerfully opposed, and even threatened with death if he did not join them, Between-the-logs utterly refused to take up arms against his American brethren, and exerted all his powers to dissuade the Wyandots from involving themselves in this quarrel. Soon after, he and the majority of the warriors belonging to the Wyandots joined the American standard, and accompanied General Harrison in his invasion of Upper Canada. At the conclusion of the war he settled with his brother at Upper Sandusky, and, like most of the savages, indulged himself in intemperance. In one of his fits of intoxication he unfortunately murdered his wife; but, on coming to himself, the recollection of this horrid deed made such an impression on his mind, that he almost entirely abandoned the use of ardent spirits ever afterward.

"In 1817 Between-the-logs had an opportunity of displaying his love of justice in behalf of his nation. The Wyandots being persuaded by intriguing men to sign a treaty for the sale of their lands, contrary to his earnest expostulations, he, in company with some others, undertook a journey to Washington on their own responsibility, without consulting any one. When introduced to the secretary of war, the secretary observed to them that he had received no notice of their coming from any of the government agents. To this Between-the logs replied,

with noble freedom, 'We got up and came of ourselves —we believed the great road was free to us.' He plead the cause of the Indians with such forcible eloquence before the heads of departments at Washington, that they obtained an enlargement of territory, and an increase of their annuities.

"Of his having embraced the gospel, and the aid he rendered to the missionaries to extend its influence among his people, an account has already been given. His understanding being enlightened by divine truth, and his heart moved with compassion for the salvation of his countrymen, he exerted all his powers to bring them to the knowledge of the truth; and such was the success of his efforts, that his brethren gave him license, first to exhort, and then to preach. Some of his speeches before the Ohio conference, which he attended several times, did honor equally to his head and heart, and powerfully enlisted the feelings of the conference in behalf of the mission.

"In the year 1826, he and Mononcue accompanied Mr. Finley on a visit from Sandusky to New-York, where they attended several meetings, and among others the anniversary of the Female Missionary Society of New-York. Here Between-the-logs spoke with great fire and animation, relating his own experience of divine things, and gave a brief narrative of the work of God among his people. Though he addressed the audience through an interpreter who spoke the English language but imperfectly, yet his speech had a powerful effect upon those who heard him. His voice was musical, his gestures graceful, significant, and dignified, and his whole demeanor bespoke a soul full of lofty ideas and full of God. On one occasion he remarked, that when at home he had been accustomed to be addressed by his brethren, but that since he had come here he had heard nothing that he understood, and

added, 'I wonder if the people understand one another, for I see but little effect produced by what is said.' After a few words spoken in reply to this remark, by way of explanation and apology, he kneeled down and offered a most fervent prayer to Almighty God. In this journey, as they passed through the country, they visited Philadelphia, Baltimore, and several of the intervening villages, and held meetings, and took up collections for the benefit of the mission. This tended to excite a missionary spirit among the people, and everywhere Between-the-logs was hailed as a monument of divine mercy and grace, and as a powerful advocate for the cause of Christianity; and he, together with those who accompanied him, left a most favorable impression behind them of the good effects of the gospel on the savage mind and heart.

"It was very evident to all who beheld him that he could not long continue an inhabitant of this world. Already the consumption was making fearful inroads upon his constitution, and his continual labors in the gospel contributed to hasten its progress to its fatal termination. Very soon after his return to his nation he was confined to his bed. Being asked respecting the foundation of his hope, he replied, 'It is in the mercy of God in Christ.' 'I asked him,' says Mr. Gilruth, who was at this time the missionary, 'of his evidence;' he said, 'It is the comfort of the Spirit.' 'I asked him if he was afraid to die;' he said, 'I am not.' 'Are you resigned to go?' He replied, 'I have felt some desires of the world, but they are all gone, and I now feel willing to die or live, as God sees best.' The day before he died he was visited by Mr. Finley, to whom he expressed his unshaken confidence in God, and a firm hope, through Jesus Christ, of eternal life. He finally died in peace, leaving his nation to mourn the loss of a chief and a minister of Jesus Christ to whom

they felt themselves much indebted for his many exertions, both for their temporal and spiritual prosperity."

Some new settlements in Upper Canada, which had not hitherto been supplied with the word of life, were this year visited by the Rev. George Pool, as a missionary; these formed the *Richmond mission;* and Mr. Poole succeeded in procuring twelve preaching places, and two hundred Church members were returned on the Minutes for the next year.

The work of God in the older circuits and stations was this year very generally in a prosperous state. Among other places which had been visited with the reviving influences of God's Spirit, the city of New-York shared in a considerable degree. Last year a new church had been erected in Willett-street, which was dedicated to the service of Almighty God on May the 7th by Bishop M'Kendree, and was now well filled with attentive hearers. The congregation in this place had been raised chiefly by the labors of local preachers, assisted occasionally by the preachers stationed in New-York, who held their meetings in a private room, then in a school-room, when in 1819 they occupied a mission-house in Broome-street, which had been built by the mission board of the Presbyterian Church, for the purpose of instructing profligate females; but this plan not succeeding according to the benevolent design of its patrons, the house was rented to our trustees, and the appointment was taken into the regular plan, and supplied by the stationed preachers.

God honored this place by giving sanction to the labors of his servants; and in 1823 a gracious work commenced, which had continued with more or less success until the time of which we now speak. Since the new

house had been occupied the work of reformation had much increased, so that about one hundred and twenty had been added to the church from the month of June to February. Gracious seasons of refreshing were also blessing the other churches in the city during the year, so that about three hundred and sixty were added to the Church, including white and colored.

It seems that very considerable accessions had been made to the church in the city of New-Haven during the years of 1826 and 1827, under the labors of the Rev. Heman Bangs; and as this is a very important position in the state of Connecticut, perhaps a short narrative of the work in this place may not be unacceptable to the reader. New-Haven, indeed, may be considered the Athens of this part of New-England, being delightfully situated at the head of a convenient harbor, on a sandy plain, just at the termination of those high bluffs called "East and West Rocks," which rise to the height of about four hundred feet, from the summit of which the admirer of natural scenery, beautified by the works of art, may have an extensive and charming view of the surrounding country, the city, the harbor, and the neighboring villages. Here, amidst artificial groves, which render New-Haven one of the most rural and pleasant cities on the continent, Yale College rears its stately buildings, together with churches and other public as well as private edifices.

We have already seen that the Rev. Jesse Lee, as early as 1789, visited this place; but the first class was formed by the Rev. Daniel Ostrander, who entered the traveling ministry in 1793, and has continued from that time to this in the itinerant field. This was in the year 1795; and William Thacher and Pember

Jocelyn were among the first who joined the Methodist Episcopal Church in New-Haven; the former joined the traveling connection in 1797, and has continued a faithful laborer to this day; and the latter became a local preacher, and continued, amidst much opposition, in the early days of Methodism, faithful until death. The first heralds of the cross who visited New-Haven found a resting-place in the house of Mr. Gilbert, who, though dead, yet speaketh in his children and grand-children, who are following the steps of their sire in the way to heaven, being members of the same Church of which he became an early member and supporter.

But though Methodism had this early beginning in New-Haven, the number of its disciples was few, and they remained in a feeble state until they were detached from the circuit and organized as a separate station in 1813, and even for some years after their increase was but small. In the succeeding year the Rev. Gad Smith, a young preacher of good talents, remarkable for the purity of his mind, great simplicity of intention, and fidelity in his work, was stationed in New-Haven, and he brought the members into gospel order, built them up in love, and laid a foundation for their future prosperity. Such a laborer, indeed, is rarely found—so prudent, so entirely devoted to his work, and so indefatigable in his endeavors to do good to others. But, notwithstanding his pious labors and prudent conduct, the society did not rise into much strength until they succeeded, in 1821 and 1822, by the laudable exertions of the Rev. William Thacher, in building them a commodious house of worship, which was completed and dedicated to God in the spring of 1822, near the termination of Mr. Thacher's labors. During the three

years, namely, from 1819 to 1822, the society had increased from thirty-six whites and thirty-five colored to two hundred whites and five colored;* and they had steadily persevered, enlarging their borders and extending their influence, until this year they numbered two hundred and sixteen whites and two colored. They had been blessed with several powerful revivals, and a considerable accession of members, but the constant emigration to the west had prevented a proportionate increase to their membership.

Revivals of religion were quite prevalent this year in various places; but as I have heretofore so fully narrated the progress of the work, particularly its commencement in any given place, it is judged inexpedient to enter into further details in this place. The results may be seen by a reference to the general increase.

An academy had been commenced at Readfield, under the patronage of the Maine conference, with which manual labor was connected, embracing agricultural and mechanical arts. A benevolent individual consecrated a portion of his wealth, ten thousand dollars, toward the founding of this institution, and it received the sanction of the state by an act of incorporation, under the title of "The Maine Wesleyan Seminary." Here, by means of manual labor, the physical as well as mental and moral powers of the student are trained to industry, and thus that sickly constitution, so often the effect of severe study in youth, is prevented, and the "piercing wit and active limb" become mutual aids to each other. In addition to a thorough English edu-

* The reason of this decrease of colored members is, that that they had joined the secession which has been before noticed.

cation, a regular classical course is pursued, by which the student is fitted to enter college, or upon the more active duties of life.

Sixty-three had located, seventy-seven returned supernumerary, eighty-seven superannuated, one had withdrawn, and six had been expelled. The following had died:—*Archibald M'Elroy*, *John Walker*, *James R. Keach*, *Arthur M'Clure*, *Ellison Taylor*, *Philip Bruce*, *James Smith*, *John Collins*, *John Creamer*, *Seth Crowell*, *John Shaw*, and *Freeborn Garrettson*.

In writing some of these names, we can hardly avoid the reflection, how fast, one after another, the aged veterans of Methodism, who saw it in its first glory, and had contributed so much, by their labors and sacrifices, to lay the foundation for its future prosperity, were removed from the earthly to the heavenly tabernacle. Had I the time, how I should delight to linger along their path, mark their progress, often amidst storms of persecution, tears of sorrow, mingled indeed with shouts of triumph, while they held up the banner of the cross to the listening multitudes who hung on their lips for instruction! Those, indeed, were the chivalrous days of Methodism, when *Bruce* and *Garrettson*, often side by side, and then again in separate and distant fields of action, were fighting the battles of their Lord, almost single handed, and crying, with a loud and distinct voice, to sinners to repent and give glory to God. Such were the men, and such their work, that their names will be transmitted to posterity, surrounded with that halo of glory which can be won only by those who have devoted themselves to so noble a work with such a disinterested zeal as shall put to silence that caviling criticism which would transmute a human infirmity

into a moral delinquency, and bury real excellence beneath the rubbish of those imperfections which are inseparable from human beings. For such cavilings we have no fellowship. But for the stern and uncompromising virtues which adorned and fortified the souls of those devoted men of God, several of whose names, accompanied with sketches of their labors and characters, have already been recorded, who first stood on the walls of our Zion, a veneration is felt which it is difficult either to repress or express. Who does not feel the kindlings of gratitude to God for raising up such men, qualifying them for their work, directing and sustaining them in its performance, and then taking them to their final reward?

– We trace *Philip Bruce* back to the persecuted Huguenots, whose ancestors fled to this country to avoid the fury of Louis XIV. and his bigoted counsellors, who drove those devoted men from the kingdom merely because they would not bow the knee to a wafer god, and acknowledge the pope as the infallible head of the church. His ancestors settled in North Carolina, where Philip was born,* and in early life, by the assiduity of a pious mother, he was taught the fear of God, experienced a change of heart, and, with her, connected himself with the Methodist societies. In 1781, three years before the organization of our Church, he entered the itinerant field of gospel labor, in which he continued faithful until the day of his death. For *forty-five* years did he stand as a sentinel on the walls of our Zion, giving a faithful warning, to all who came within the

* It is much regretted that the day and year of his birth, and his age at the time of his death, are not given in his memoir.

sound of his voice, of the dangers of a life of sin, and encouraging those who were attempting to "flee the wrath to come," to seek for shelter under the wing of God's mercy. During the whole of this time, some periods of which were seasons of no little peril and suffering, Philip Bruce kept his eye fixed steadily upon the "mark of the prize of his high calling," nor deviated from the straightforward path, until he happily reached the goal for which he run. He traveled extensively on various circuits, presided over several districts, and was sometimes spoken of as a suitable person to fill the office of a superintendent; and wherever he traveled, or whatever station he filled, he won the confidence of his brethren by the honest purpose of his heart, the blamelessness of his life, and by the ability and zeal with which he discharged his high and holy duties.

He was not naturally fluent as a speaker. Considered, therefore, simply as a pulpit orator, he had many defects, often hesitating, as though he hardly knew how to give utterance to his thoughts. Yet the evident sincerity of his heart, manifested by the purity of his life, his knowledge of the sacred Scriptures, his sound understanding, and prudence of conduct, gave weight to his words, and commanded attention and respect.

If I were to select any traits of character, by which to distinguish him among others, I should say they were *meekness* and *diffidence*. These seemed to shine through all his actions, to sit prominently on his countenance, and to dictate and guide him in all he said and did. He thus imbibed the sacred lesson taught by his Lord and Master, "Learn of me, for I am meek and lowly of heart."

In his public addresses he was wont to interrupt the

regular chain of discourse by putting up a fervent ejaculation to God for divine aid, and for a blessing upon his labors—a practice which was very common among the older Methodist preachers, arising, no doubt, from a feeling sense of their dependence on God for help.

The late Dr. William Phœbus, speaking of Philip Bruce, remarked, that once, while hearing him preach, he began to hesitate, as if at a loss what to say next, and then broke forth in prayer, and finally said to the people, "I beg of you to pray for me, for you know that I cannot preach unless assisted from above." This broke him loose from his embarrassment, and he went on with his discourse, to the astonishment of all present. At other times there was an air of pleasantness—not *trifling*—arising, apparently, from the buoyancy of his spirits, which made him extremely agreeable to those intimately acquainted with him, but which sometimes presented him unfavorably to others. With him, however, all was sincerity, aiming constantly to benefit his fellow-men by the best means he could select.

In 1817, with much reluctance, as though unwilling to acknowledge himself outdone by any, he took a superannuated relation, and removed soon after to Elk river, in the state of Tennessee, and spent the remainder of his days there with his aged mother and his brethren. Ascertaining that it was his intention to move to that part of the country, his brethren in the Virginia conference, many of whom had been raised under his fostering care, affectionately and earnestly requested him to remain among them, which, however, he respectfully declined. And nothing can more strikingly show the strength of their affection for him, and evince the high estimation in which he was held, than

the fact, that not long before his death the Virginia conference sent him an invitation to pay them a friendly visit, that they might once more mingle their prayers and praises together. This also he declined, in the following words:—

"Many affectionate ties bind me to the Virginia conference. Your expressions of good-will have awakened the tenderest friendships of my soul; but it is very probable that I shall never see you again; for though in my zeal I sometimes try to preach, my preaching is like old Priam's dart—thrown by an arm enfeebled with age. Indeed, my work is well nigh done, and I am waiting in glorious expectation for my change to come; for I have not labored and suffered for naught, nor *followed a cunningly devised fable.*"

Not long after, his expectation, in regard to his departure to another world, was realized. On the 10th of May, 1826, at the house of his brother, Mr. Joel Bruce, who lived in the county of Giles, Tennessee, this tried veteran of Christ died in the triumph of faith, surrounded by his friends, sealing by his dying testimony the truth and power of that religion which he had recommended to others for forty-five years.

The name of *Freeborn Garrettson* is familiar to most of my readers. Of the early days of his ministry, and of the sufferings he endured in the cause of his Divine Master, as well as his success in winning souls to Christ, an ample account has been given in the preceding volumes of this History; and those who wish to see these things in a more full and minute detail, are referred to his biography, which has been published and extensively circulated.

He may be said to have been one of the early

pioneers of Methodism in this country, for he joined the itinerant connection in 1775, when only twenty-three years of age, and was employed for many years in forming new circuits and districts, in which he was eminently useful. At the time of his admission into the itinerant ranks, in 1775, the number of preachers was only 19, and members in the societies 3,148; and at the time of his death, in 1827, these had increased to 1,642 preachers, and Church members 421,105; and perhaps no individual preacher contributed more, if indeed as much, to promote this spread of the work, than the Rev. Freeborn Garrettson. Young, vigorous, unreservedly devoted to God, and exceedingly zealous for the salvation of souls, wherever he went he carried the flame of divine love with him, breathing it out in the most pointed and earnest appeals to the consciences of sinners, and in the soothing words of promise and encouragement to mourning penitents. Nor was he less earnest in pressing believers forward in the path of humble obedience, that they might attain the heights and depths of redeeming love.

From his entrance upon this work until 1784 he traveled extensively through the states of North and South Carolina, Virginia, Maryland—his native state—Delaware, Pennsylvania, and New-Jersey; and in all these states he preached the word with peculiar success, thousands hanging upon his lips with eager attention, and hundreds also bearing witness to the truths he delivered by the reformation which was effected in their hearts and lives through his instrumentality. And though his enemies thought to confine him in the prisons to which they committed him "for the testimony of Jesus," they were disappointed in their expectation

by the overruling providence of God, so that even *their* wrath "was made to praise him." In those places where he so labored and suffered, the name of Freeborn Garrettson was long remembered by many of the first generation of Methodists, associated with the grateful recollection that he was their spiritual father; and on his subsequent visits, when time had wrinkled his brow, and they had grown old in the service of their Lord and Master, the fires of their first love were enkindled afresh, and they mingled their songs of thanksgiving together for the "former and the latter rains" of divine grace. How sweet were these recollections!

He was one of the little veteran band that so nobly withstood the innovators upon Wesleyan Methodism in 1778 and 1779, when it required all the united wisdom, prudence, forbearance, and cautious foresight of Asbury and his associates, who stood by him, to check the froward zeal of those who would run before they were sent to lay on hands suddenly, and to administer the ordinances without proper authority. He stood firm to his purpose, and assisted in keeping the ship to her moorings, until the Christmas conference furnished her with suitable rigging, and set her afloat, properly manned and officered, with well-authenticated certificates of their character and authority to act as her commanders and conductors.

Garrettson was also among those memorable men to whom Dr. Coke first unfolded the plan devised by Wesley for the organization of the Methodist societies in America into a church. At the request of Asbury and Coke, he "went," says the latter, "like an arrow," to call the preachers together in the city of Baltimore on the 25th of December, 1784, where they matured those

plans and adopted those measures which have proved such a lasting blessing to the Methodist community in this country. In the midst of this assembly, which, though few in numbers, was composed of some of the choicest spirits of the age, stood Garrettson, young, ardent, full of zeal for God, and giving his counsel in favor of the system of rules, orders, and ordinances submitted to them by Coke, under the sanction of Wesley. With Asbury, Dickens, Reed, Gill, Pedicord, Ware, Tunnell, Phœbus, and others, of precious memory, fathers in our Israel, he commingled his prayers and counsels, and thus contributed to lay, deep and wide, the foundation of that spiritual edifice which, by the blessing of God on their labors, even *he* lived to see reared in beauty and glory, and under whose roof many a wanderer has sought shelter and rest.

He was also the first Methodist preacher in this country who went on a foreign mission. Having received the order of an elder at the Christmas conference, and being solicited by Dr. Coke to embark on a mission to Nova Scotia, he cheerfully relinquished home and kindred, and went to that distant province of the British empire to carry the glad tidings of salvation to the lost. Here, amid summer's heat and winter's cold, and sometimes hunger and thirst, he continued about two years, traveling extensively, preaching the word with diligence, and rejoicing over penitent sinners who were returning to God; and such was their affection and respect for his character, that, had they won his consent, they would most gladly have retained him as their permanent superintendent, and that, too, under the sanction of both Wesley and Coke.

But his Lord had other work for him to do. Not

long after his return from Nova Scotia, namely, in 1788, Mr. Garrettson penetrated through the country north of the city of New-York, on both sides the Hudson river, where the voice of a Methodist preacher was never before heard. Here, in the character of a presiding elder, he gave direction to the labors of several young preachers, who spread themselves through the country, north and south, reaching even to Vermont, proclaiming, in all places where they went, the unsearchable riches of Christ. By these labors a foundation was laid for that work of God in those more northern states of the confederacy which has since spread so gloriously among the people.

But we cannot follow him in all his useful movements, from one year to another, through the different parts of the country. Suffice it to say here, that he continued with unabated ardor and diligence in his Master's work until the year 1817, when, contrary to his wishes, for he seemed loath to believe himself unable to perform efficient service, he was returned a supernumerary. This, however, by no means abridged his labors. Though cut loose from the regular work, he still pursued the path of usefulness, making occasional excursions east and west, north and south, exhibiting the same fervor of spirit, the same breathing after immortality and eternal life, by which he had ever been characterized.

In 1791 Mr. Garrettson saw fit to exchange the single for a married life, and his choice fell upon a woman, Miss Catharine Livingston, of Rhinebeck, N. Y., who was every way fitted, both from education and piety, to assist him in the grand work in which he had engaged. This also furnished him with means to preach the gos-

pel without fee or reward, as well as to exhibit the hospitalities of a liberal mind, and thereby to fulfil the apostolic precept, "For a bishop" (or elder) "must be given to hospitality." From the time of his settlement at Rhinebeck, where he located his family, his house and heart were open to receive and welcome the messengers of God; and around his hospitable board have they often, from year to year, mingled their friendly souls in conversation, prayer, and praise; nor could these guests depart without carrying with them grateful recollections of the gospel simplicity, courtesy, and liberality with which they had been entertained.

But the time at last arrived when this man of God, one of the patriarchs of American Methodism, must resign up his breath to God who gave it. In the seventy-sixth year of his age, and fifty-second of his ministry, he ended his days in peace, surrounded by his friends, and consoled by the hope of everlasting life.

In contemplating the character of Mr. Garrettson, we may behold a cluster of those excellences which dignify and adorn the man and the minister, and which qualify him for usefulness in the world. But that which eminently distinguished him, both in public and private, was the *simplicity*, or *singleness of heart*, with which he deported himself on all occasions. This sterling virtue kept him at an equal distance from the corrodings of jealousy and the repinings of suspicion. A single desire to know the good and the right way, to walk in it himself, and induce others to follow his example, most evidently characterized his mind, and guided him in all his proceedings.

This singleness of heart, which had its seat in pure love to God and man, first led him forth in search of

the lost sheep of the house of Israel, sustained him under his labors and trials, kept him humble in the midst of his prosperity, and in seasons of popularity among the friends of the cause in which he was engaged. No one could be long in his company, nor often hear him preach, without perceiving this honest simplicity of intention shining out among the other graces of his mind, guiding and actuating the entire man in all his movements. And this arose from the purity of his heart and the sanctity of his life. For no man, I presume to say, ever gave more irrefutable evidence of the holiness of his heart and the blamelessness of his life, from the time of his entrance on his Christian course, about fifty-two years of which were spent as a public ambassador of Christ, than Freeborn Garrettson. What a living and speaking comment this upon the pure doctrines of Jesus Christ!

His action in the pulpit was not graceful, though it was solemn and impressive. His sermons were sometimes enlivened by anecdotes of a character calculated to illustrate the points he was aiming to establish. He was likewise deficient in systematic arrangement and logical precision. This deficiency, however, was more than made up by the pointedness of his appeals to the conscience, the aptness of his illustrations from Scripture, the manner in which he explained and enforced the depth of Christian experience, and the holy fervor of spirit with which he delivered himself on all occasions. Like most other extemporaneous speakers, his mind sometimes seemed barren, and he failed, apparently for want of words, to express that on which his understanding appeared to be laboring. At other times his heart appeared full, his mind luminous, and he

would pour forth a stream of gospel truth which abundantly refreshed the souls of God's people with the "living waters." And although his gesticulations were somewhat awkward, and his voice at times unmusical, especially when raised to a high key, there was that in his manner and matter which always rendered his preaching entertaining and useful; and seldom did the hearer tire under his administration of the word of life —point, pathos, and variety generally characterizing all his discourses.

Mr. Garrettson was a great friend to all our institutions, literary and religious. To the American Bible Society, and to our missionary and tract societies, he was a liberal contributor and a firm advocate. Nor were the worn-out preachers, their widows and orphans, forgotten in his benefactions. When acting in the capacity of a presiding elder, I have known him receive, and then give away to some poor preacher, his wife, or some dependent widow, his share of the quarterly allowance, as well as make special efforts among our more wealthy members and friends to replenish the funds instituted for these needy and deserving objects.

But he has gone to his reward; and this record is made as a small tribute of respect to one who is dear in the recollections of many, in whose friendship the writer had the honor and happiness of sharing, whose example he would remember to imitate and transmit to others, that they may profit by calling it to recollection when he who now writes shall mingle his ashes with all that remains earthly of Garrettson, and his spirit, redeemed and purified by the blood of the Lamb, shall mingle—O, may it be so!—with his around the throne of God for ever.

Two of the others who had taken their flight to another world deserve a passing notice.

James Smith, of the Baltimore conference, when he ended his race, was comparatively young in the ministry. At the age of forty-three or forty-four, after having discharged the duties of an itinerant minister for twenty-four years, he departed in great peace of mind, in the city of Baltimore, surrounded by his Christian friends and brethren.

He was a man of strong powers of mind, of a warm heart, and a cultivated intellect. His natural vivacity sometimes gave place to deep gloom, which almost unfitted him for the duties of his station, and made him a little burdensome to his friends. These temporary depressions of spirit, however, were but occasional spots which appeared to obscure the brilliancy of a mind well stored with useful knowledge, and to oppress a heart generally overflowing with the kindliest feelings toward his brethren and friends.

As a minister of Jesus Christ, he was a workman that needed not to be ashamed. He rose with the dignity of the subject which he attempted to explain, and sometimes spoke with an eloquence, energy, and pathos, which, while it delighted the hearer, filled him with adoring gratitude to that God who had given his servant the power thus to persuade sinners to be reconciled to God. He was therefore powerful in the pulpit, and strenuous in his endeavors to advance the cause of Jesus Christ.

In the midst of the discussions which arose on the appointment of presiding elders, and other collateral subjects, which either directly or indirectly grew out of that, our brother Smith took a deep interest, being an

advocate of what was considered the popular side of that question. Being young, ardent, full of zeal for any cause he might espouse, he has been heard sometimes on the floor of the General Conference in such strains of impassioned eloquence, that one would think it hardly possible to resist the force of his arguments and the directness of his appeals. But there was a particular excellence which mingled itself with all these debates. With whatever fervor of spirit, warmth of zeal, or power of argument he might enter the arena of controversy on these subjects, he always concluded with an expression of his perfect fellowship for those who dissented from him, and of his unabated attachment to the rules and constitution of the Church of his choice. I remember to have heard him on one of these occasions, I think it was in the year 1816, when, after running through the field of argument and illustration, to sustain his positions, and to prostrate, if possible, his antagonists, he concluded with these words:—"If any man consider me his enemy because I differ from him in opinion, I want not that man for my friend."

These words, delivered, apparently, with a heart overflowing with feelings of kindness toward all men, left an impression upon all minds, I should think, if I may judge others by myself, as favorable to the speaker's heart and affections, as did his arguments upon those who were most partial to his views. I remember well that Bishop M'Kendree, who was pointedly opposed to the theory of brother Smith, and who had heard some cutting remarks in the course of the speech, a few minutes only after this peroration was pronounced, took the orator in his arms in the most affectionate manner,

as a token, I supposed, of his fellowship and kindly feelings.

It was thought, however, by some of his intimate friends, that these discussions, which were continued in various forms, from one year to another, until they terminated at the Conference of 1828, so wore upon the nervous system of Mr. Smith that it accelerated the disease of which he died. His sensitive mind and warmth of affection led him to espouse any cause in which he engaged with the enthusiasm of an able advocate, and his delicate nerves vibrated under the continual irritation produced by coming in constant collision with other minds equal to his own, and with other arguments with which he found it difficult to grapple with success. He therefore finally sunk under the pressure of those causes, which surrounded him, and was consumed by the fires which burned within him.

But that same talent which qualified him for a powerful debater enabled him to shine in the pulpit, and to develop the truths of the gospel with clearness and precision. If there was any fault in the style of his pulpit eloquence, it consisted in an apparent *effort* at originality, and a labor after a diction somewhat pompous, instead of *being* entirely *natural*, plain, and pointed. This caused an occasional obscurity, painful to the hearer, and which prevented the full flow of truth from entering the understanding and the heart.

It could not be otherwise than that a man thus constituted should be amiable in his manners. Brother Smith, indeed, possessed the social qualities in a high degree, and was therefore a pleasant and edifying companion, and warm in his attachments. And nothing would tend so quickly and so effectually to relieve his

soul from the burden of melancholy to which I have alluded as social intercourse, when some anecdote happily introduced would drive away the demon of gloom which occasionally hovered over his mind, and restore him to his wonted cheerfulness and colloquial vivacity.

There were also a candor and frankness in his disposition and communications which at once allayed all suspicions of his intentions, and threw him into your arms "as a brother beloved." No double-meaning phrases, no studied ambiguity, like the responses of the heathen oracles, which might be susceptible of an interpretation to suit the occasion, marked and debased the conversation or conduct of James Smith. When you heard his words you knew his heart. When you received his declaration you had a pledge of his sentiments in the sincerity and candor with which he spoke, and therefore always felt yourself safe in his society, and no less pleased than edified by his conversation.

It is indeed pleasant to linger along the path of such men, and call to our recollection those excellences which beautified their character, and made them so estimable in their day and generation. But we must check the current of our thoughts, and give place to some others equally entitled to notice, while we may be allowed to anticipate the day when, unencumbered by those infirmities "which flesh is heir to," kindred spirits shall mingle their songs together around the throne of God and the Lamb.

Seth Crowell was another who died in the meridian of life, and left behind him memorials of his fidelity in the cause of God. He entered the traveling ministry in

1801, and finished his course in the twenty-fifth year of his public labors.

In the early days of his ministry he volunteered his services for Upper Canada, where he exhibited those talents for preaching, and that ardency of zeal, which much endeared him to the people in that province; and he left behind him many witnesses, converted under his preaching, of the power and skill with which he wielded "the sword of the Spirit." In 1806 and 1807 he was stationed in the city of New-York, under the charge of the Rev. Aaron Hunt. Here a revival of religion commenced, such, I believe, as had never before been seen or felt in that city, and brother Crowell was one of the most active instruments by which it was promoted. It was during this powerful revival that the practice of inviting penitent sinners to come to the altar for prayers was first introduced. The honor of doing this, if I am rightly informed, belongs to brother A. Hunt, who resorted to it to prevent the confusion arising from praying for them in different parts of the church at the same time.

In the midst of the shakings and tremblings among the congregations during this great work, Seth Crowell was eminently useful, preaching with the "Holy Ghost sent down from heaven," beseeching sinners to be reconciled to God, and accompanying all his efforts with mighty prayer and faith.

But his great exertions and his abstemious manner of living soon made inroads upon his physical constitution, and this produced often a depression of spirits which rendered him sometimes quite unhappy. In consequence of these things he was obliged at times to remit his regular preaching, and seek to recruit his exhausted strength in a more retired sphere of labor.

When, however, in the vigor of his strength, the warmth of his affections and his longing desires for the salvation of souls led him forth with great zeal, both in and out of the pulpit, and he sometimes preached with a power and eloquence which overwhelmed his congregations "with speechless awe and silent love." Nor was it mere declamation. His sermons were sometimes deeply argumentative, and his positions supported by Scripture texts so appositely, that it amounted to a moral demonstration of their truth; and not unfrequently sinners would be constrained to cry aloud for mercy while he was making his searching appeals to their consciences.

His preaching was frequently of a controversial character. Against the peculiarities of Calvinism and Universalism he bore a strong and pointed testimony, delighting to exhibit the universal love of God to man on the one hand, and the great danger of abusing it on the other, by obstinately refusing to comply with the conditions of the gospel. And his sermons on these occasions were sometimes delivered with great point and power, and could not do otherwise than offend those who tenaciously held the sentiments which he opposed. That the indulgence of this spirit of controversy had an unfavorable bearing sometimes upon the tranquillity of his mind I think was evident; and hence he affords an example of the danger to be apprehended from carrying on a theological warfare on doctrinal points, lest it contract the heart, and degenerate into a querulous disposition respecting points of more minor importance than those which first awakened the spirit of discussion.

This, together with the many bodily infirmities

which brother Crowell suffered toward the close of his life, no doubt, at times, interrupted that sweet flow of brotherly affection which binds the hearts of brethren together in the bundle of life, and leads to that reciprocity of those kindlier feelings which render social intercourse so agreeable and edifying.

He has, however, gone to his rest. He lingered for several months under a slowly wasting disease, during which patience and resignation were exemplified in an eminent degree, and his soul was buoyed up with the blissful prospect of entering into life eternal. He left behind him many warm and admiring friends who had been profited by his ministry. If he had enemies he forgave them; nor could they suffer their disaffection to follow him beyond the tomb. The grace of God in Christ at last gave him a victory over the sting of death, and transmitted his soul to the regions of the just. And whatever infirmities may have occasionally eclipsed the glory of his character, human sympathy ceases to weep over them in view of the many excellences which beautified his mind, inspired as they were by that grace which carried him through the storms of life safely to the harbor of eternal rest. Nor will this record be misinterpreted by those who were acquainted with the intimate relation sometimes subsisting between the writer and his deceased friend; while to others it is enough to say, that death not only dissolved all earthly ties, but was also a period of cementing that union of spirit which, it is humbly hoped, will be more fully consummated in the kingdom of glory and of God.

Number of Church members.

	Whites.	Colored.	Total.	Preachers.
This year	327,932	54,065	381,997	1,576
Last year	309,550	51,334	360,884	1,406
Increase	18,382	2,731	21,113	170

Among the colored members above enumerated are included five hundred and twenty-three Indians, all in Upper Canada except one; but there were many more converted Indians than are here reported. It seems that at this time the conferences were not in the habit generally of returning the number of Indian converts separately in the Minutes; and as the reports of the Missionary Society were all consumed in the disastrous fire of the Book Concern in 1836, it is not now possible to ascertain their exact number at that time.

CHAPTER IX.

The General Conference of 1828.

THIS conference convened in the city of Pittsburgh, May 1, 1828. Five bishops, namely, M'Kendree, George, Roberts, Soule, and Hedding, were present, and the conference was opened by Bishop M'Kendree, with reading the Scriptures, singing, and prayer, after which Dr. Ruter, book agent at Cincinnati, was elected secretary.

The following is a list of the delegates who composed this conference:—

*New-York Conference.**

Nathan Bangs, Arnold Scholefield,

* Freeborn Garrettson was elected from this conference, but deceased before the meeting of the General Conference.

John Emory, Tobias Spicer,
Laban Clark, Heman Bangs,
Peter P. Sandford, Marvin Richardson,
Phineas Rice, Samuel Luckey,
Stephen Martindale, Thomas Burch,
Daniel Ostrander, Buel Goodsell,
John B. Stratten, Henry Stead,
Lewis Pease, James Youngs.

New-England Conference.

George Pickering, Daniel Dorchester,
Timothy Merritt, Wilbur Fisk,
John Lindsey, Daniel Fillmore,
Edward Hyde, Isaac Bonny,
Joseph A. Merrill, John F. Adams,
Benjamin R. Hoyt, Joseph B. White,
Jacob Sanborn, John Lord,
John W. Hardy, Lewis Bates,
Thomas C. Pierce.

Maine Conference.

Eleazar Wells, Heman Nickerson,
Ephraim Wiley, David Kilbourn,
Elisha Streeter, Stephen Lovell.

Genesee Conference.

Loring Grant, Ralph Lanning,
Horace Agard, Isaac Grant,
George Peck, Zechariah Paddock,
Josiah Keyes, James Hall,
Robert Parker, Manley Tooker,
Morgan Sherman, Gideon Lanning,
Edmond O'Fling, Seth Mattison,
Israel Chamberlain, John Dempster,
George Harmon, Jonathan Huestis.

Canada Conference.

William Ryerson, Samuel Belton,

John Ryerson, William Slater,
Wyatt Chamberlain.

Pittsburgh Conference.

William Stevens, James Moore,
Daniel Limerick, Asa Shinn,
David Sharp, Henry B. Bascom,
Henry Furlong, Thornton Fleming,
William Lambdin, Charles Elliott.

Ohio Conference.

Jacob Young, Greenbury R. Jones,
David Young, James Quinn,
James B. Finley, John Collins,
John F. Wright, Moses Crume,
Russel Bigelow, Leroy Swormstedt,
John Brown.

Missouri Conference.

Andrew Monroe, Jesse Haile.

Illinois Conference.

Peter Cartwright, James Armstrong,
Samuel H. Thompson, John Strange,
John Dew, Charles Holliday.

Kentucky Conference.

Richard Tidings, Marcus Lindsey,
Thomas A. Morris, William Adams,
Peter Akers, Henry M'Daniel,
Benjamin T. Crouch, Jonathan Stamper,
George C. Light, George W. M'Nelly,
John Tivis.

Holston Conference.

Thomas Wilkerson, Elbert F. Sevier,
Samuel Patton, William S. Manson,
James Cumming, William Patton,
Thomas Stringfield.

Tennessee Conference.

James Gwin, Finch P. Scruggs,
William M'Mahon, Francis A. Owen,
James M'Ferrin, Ashley B. Roszell,
Robert Paine, John M. Holland,
Joshua Butcher.

Mississippi Conference.

Benjamin M. Drake, Robert L. Kennon,
William Winans, Barnabas Pipkin,
Thomas Griffin, John C. Burruss.

South Carolina Conference.

James O. Andrew, Samuel K. Hodges,
William Capers, George Hill,
William M. Kennedy, William Arnold,
Lovick Pierce, Andrew Hamill,
Henry Bass, Malcom M'Pherson,
Samuel Dunwody, Robert Adams,
Elijah Sinclair.

Virginia Conference.

Daniel Hall, Moses Brock,
Hezekiah G. Leigh, Peter Doub,
Lewis Skidmore, Henry Holmes,
Caleb Leach, Thomas Crowder,
Joseph Carson, John Early.

Baltimore Conference.

Stephen G. Roszel, James M. Hanson,
Nelson Reed, Beverly Waugh,
Joshua Wells, Andrew Hemphill,
Joseph Frye, Job Guest,
Henry Smith, Marmaduke Pierce,
John Davis, Christopher Frye.

Philadelphia Conference.

Ezekiel Cooper, David Daily,
Lawrence M'Combs, William Leonard,

Manning Force,	Joseph Lybrand,
John Potts,	Lot Warfield,
Charles Pittman,	George Woolley,
James Smith,	Thomas Neal,
John Smith,	Walter Burrows,

Solomon Higgins.

After the organization of the conference the following address was received from the bishops, and referred to appropriate committees:—

"DEAR BRETHREN:—It is our bounden duty to join in devout and grateful acknowledgments to the Father of mercies, whose gracious providence has preserved us in all our ways, and especially through the toils and dangers which have attended our journey from different and distant parts of the United States to this place. And while we acknowledge with gratitude the past interpositions of divine agency, let us unite in humble and fervent prayer for the influence of the Holy Spirit to guide us in all our deliberations, and to preserve us and the whole Church in the unity of the Spirit and in the bonds of peace.

"During the last four years it has pleased the great Head of the church to continue his heavenly benediction on our Zion. The work has been greatly extended; many new circuits and districts have been formed in different parts of our vast field of labor; but yet there is room, and pressing calls for much greater enlargement are constantly made.

"The great and extensive revivals of religion which we have experienced the last three years through almost every part of the work, furnish additional proof 'that God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread Scripture holiness over these lands.' These revivals have been the nurseries of the Church and of the ministry.

"Perhaps it deserves to be regarded as an extraordinary interposition of the divine mercy in behalf of the Church, that the year ending with this date has been peculiarly distinguished by the abundant outpourings of the Holy Spirit, and the increase both in the ministry and membership.

"While we are fully persuaded that, under God, our itinerant system has been the most effectual means of carrying on this great and blessed work, we recommend it to you to guard against whatever measures may have a tendency to weaken the energies of this system, or to locality in any department of the traveling ministry.

"Our missionary work has been greatly increased since the last session of the General Conference. Many parts of our extensive frontiers and newly acquired territories have received the gospel of salvation by the labors of missionaries. The importance and necessity of maintaining this efficient missionary system are sufficiently demonstrated by the blessed effects which it has produced. Vast regions of country, almost entirely destitute of the gospel ministry, have by this means, and at a small expense from the missionary funds, been formed into circuits, and embraced in our regular work.

"Missions have been established in several Indian nations, most of which have succeeded beyond our highest expectations. And although, in some cases, we have had much to discourage us, and many difficulties to encounter and overcome in the prosecution of this work, we consider it of indispensable obligation to continue our efforts with increasing interest, for the salvation of this forlorn and afflicted people.

"Our attention has been called to South America, and to the American colony and surrounding nations in Africa. But hitherto we have not been able to send missionaries to either place.

"We invite the attention of the General Conference to this important subject. And while we cannot but regard the Missionary Society of the Methodist Episcopal Church as a very efficient auxiliary to our itinerant system, and happily calculated to diffuse the blessings of the gospel among the poor and destitute, we recommend it as a subject of inquiry whether it be necessary to adopt any further measures to render this important institution more extensive and harmonious in its membership, and more abundant and permanent in its resources; and if any, what measures will be best calculated to promote these desirable ends.

"Since the last session of this body, the 'Sunday School Union and Tract Societies of the Methodist Episcopal Church' have assumed an important and interesting character, and appear to promise great and lasting benefits to the community in general, and to the rising generation in particular. Your wisdom will dictate wherein it is necessary to give any additional direction and support to these benevolent and growing institutions.

"As the right of all the members of the Methodist Episcopal Church to trial and appeal, as prescribed in the form of Discipline, is sacredly secured by the acts of the General Conference of 1808, it may not be improper to institute an inquiry, at the present session, whether any rule in the Discipline may be construed or applied so as to militate against such acts; and if so, remedy the evil.

"We invite your attention to a careful examination of the administration of the government, to see if it has been in accordance with the strictness and purity of our system.

"Through a combination of circumstances, we have failed to comply with the instructions of the last General Conference relative to the appointment of a delegate to the British conference. We deeply regret this failure. And it would be far more afflictive were we not assured that it

has not been occasioned, in the least degree, by any want of affection and respect for our British brethren, or any indisposition to continue that medium of intercourse with them. We therefore recommend it to you to supply our lack of service by appointing, in such a manner as you shall judge proper, a representative and messenger to visit the British conference at its next session.

"May the God of peace be with you, and with the Church of our Lord Jesus Christ committed to your care.

"Yours with affection and esteem in the bonds of the gospel."

There were several important matters which came up for adjudication before this conference, affecting both the *doctrines* and *government* of the Church, as well as the *character* of some individuals. The first—that which affected the *doctrines* of the Church—was presented in an appeal, by the *Rev. Joshua Randell*, from a decision of the New-England conference, by which he had been expelled for holding and propagating doctrines inconsistent with our acknowledged standards:—

"1. In denying that the transgressions of the law, to which we are personally responsible, have had any atonement made for them by Christ.

"2. Maintaining that the infinite claims of justice upon the transgressor of the divine law may, upon the condition of the mere acts of the transgressor himself, be relinquished and given up, and the transgressor pardoned without an atonement."

On these two specifications, both of which the defendant acknowledged that he held, the New-England conference had first *suspended* him, and given him one year to reflect, and, if convinced of his error, to retract; and then, on finding that, at the end of the year,

he persisted in his belief in these two propositions, and had endeavored to sustain them, both from the pulpit and the press, they had *expelled* him from the Church. From this solemn decision he had appealed to this General Conference, where he appeared in his own defence, and was allowed to vindicate his views to his entire satisfaction, it being stated in the journal of the General Conference that "he considered the case as having been fairly represented, and that he had nothing in particular to add."

The respondent to Mr. Randell, on behalf of the New-England conference, was the Rev. Wilbur Fisk, whose able argument carried a full conviction to the judgments of all, with one solitary exception, that the above propositions contained doctrines adverse to the doctrines of the Methodist Episcopal Church, and that the proceedings of the New-England conference on the case had been legal and orderly. After a full, and, as was acknowledged by the defendant himself, an impartial examination and hearing of the case, the decree of the New-England conference was affirmed by a vote of one hundred and sixty-four out of one hundred and sixty-five who were present and voted on the question, two members, at their own request, being excused from voting either way.

It appears that Bishop Hedding had been misrepresented in a paper published by the Reformers, called "Mutual Rights." This arose out of an address which he delivered to the Pittsburgh conference, in Washington, Pa., August 22d, 1826, on the duty of its members in reference to the discussions with which some portions of the Church were then much agitated on the subject of a church reform, then in contemplation by a number

of individuals. This address, which gave offence to those who were in favor of the proposed measures of the "Reformers," so called, had been reported by one of the members of said conference, in the "Mutual Rights," and sentiments imputed to Bishop Hedding which he disavowed, as injurious to his character. He had accordingly written to the "Mutual Rights," contradicting the slanderous misrepresentation, and demanding reparation. This not being satisfactorily done by the offending brother, the bishop felt it to be his duty to present the subject to this General Conference, and to request that it might be investigated; and hence the whole affair was referred to the committee on the episcopacy, before whom the bishop, the writer of the offensive article, and the delegates of the Pittsburgh conference appeared; and after a full examination of the entire subject, they came to the following conclusion:—That, after an interview with the person who wrote the article in the "Mutual Rights," and the delegates of the Pittsburgh conference, in whose presence the bishop had delivered the address respecting which the offensive article had been written, and hearing all that could be said by the parties concerned, it was believed that the writer had injuriously misrepresented Bishop Hedding in what he had published. This the writer himself, after hearing the explanations of the bishop, frankly acknowledged, and acquiesced in the decision of the committee respecting its injustice, and the propriety of making reparation by publishing the report of the committee, which report concludes in these words:—"That the address of Bishop Hedding, as recollected by himself and the delegates of the Pittsburgh annual conference, not only was not deserving of censure, but such

as the circumstances of the case rendered it his official duty to deliver."

As an act of justice to Bishop Hedding, the entire report, as adopted by the conference, was published in the Christian Advocate and Journal, and may be seen in that paper for May 30, 1828.

Another subject of a more general character, and of no little importance, came up for consideration before this conference. We have already seen that the Canada brethren had manifested much dissatisfaction on account of the relation which they sustained to us, and the desire they had manifested at times to become independent. This desire, however, did not arise out of any dissatisfaction with the conduct of the brethren in the United States toward them, but chiefly from the opposition evinced by statesmen in Upper Canada to their being subject to the control of a foreign ecclesiastical head, over which the civil authorities of Canada could exercise no jurisdiction; and as most of the preachers in Canada were formerly from the United States, and all of them subject to an ecclesiastical jurisdiction in another nation, it was contended by the Canadian authorities that they had no sufficient guarantee for their allegiance to the crown of Great Britain, and to the civil regulations of Canada; and hence the Methodist ministers in Canada had suffered civil disabilities, and had not been allowed to celebrate the rites of matrimony, not even for their own members.

These arguments, and others of a similar character, had induced the Canada conference, which assembled in Hallowell, in 1824, when Bishops George and Hedding were both with them, to memorialize the several annual conferences in the United States on the subject

of establishing an independent church in Upper Canada, requesting them to recommend the measure to this General Conference. Accordingly, the subject came up at this time by a memorial from the Canada conference, which was presented by its delegates, and referred to a committee.

The deliberations of the conference resulted in the adoption of the following preamble and report:—

"Whereas the Canada annual conference, situated in the province of Upper Canada, under a foreign government, have, in their memorial, presented to this conference the disabilities under which they labor, in consequence of their union with a foreign ecclesiastical government, and setting forth their desire to be set off as a separate church establishment: and whereas this General Conference disclaim all right to exercise ecclesiastical jurisdiction under such circumstances, except by mutual agreement:—

"1. Resolved, therefore, by the delegates of the annual conferences in General Conference assembled, that the compact existing between the Canada annual conference and the Methodist Episcopal Church in the United States be, and hereby is, dissolved by mutual consent.

"2. That our superintendents or superintendent be, and hereby are, respectfully advised and requested to ordain such person as may be elected by the Canada conference a superintendent for the Canada connection.

"3. That we do hereby recommend to our brethren in Canada to adopt the form of government of the Methodist Episcopal Church in the United States, with such modifications as their particular relations shall render necessary.

"4. That we do hereby express to our Canada brethren our sincere desire that the most friendly feeling may exist between them and the connection of the Methodist Episcopal Church in the United States.

"5. That the claims of the Canada conference on our Book Concern and chartered fund, and any other claims they may suppose they justly have, shall be left open for future negotiation and adjustment between the two connections."

It was afterward resolved that the managers of our Missionary Society should be allowed to appropriate the sum of seven hundred dollars annually for the support of the Indian missions in Upper Canada.

There is an important principle involved in the above agreement to dissolve the connection which had so long subsisted between the Methodists in the United States and Upper Canada, which it seems expedient to explain. When the subject first came up for consideration it was contended, and the committee to whom it was first referred so reported, which report was approved of by a vote of the General Conference, that we had no constitutional right to set off the brethren in Upper Canada as an independent body, because the terms of the compact by which we existed as a General Conference made it obligatory on us, as a delegated body, to preserve the union entire, and not to break up the Church into separate fragments. Hence, to grant the prayer of the memorialists, by a solemn act of legislation, would be giving sanction to a principle, and setting a precedent for future General Conferences, of a dangerous character—of such a character as might tend ultimately to the dissolution of the ecclesiastical body, which would be, in fact and form, contravening the very object for which we were constituted a delegated conference, this object being a *preservation*, and not a *destruction* or *dissolution* of the *union*. These arguments appeared so forcible to the first committee, and to

the conference, that the idea of granting them a separate organization on the principle of abstract and independent legislation was abandoned as altogether indefensible, being contrary to the constitutional compact.

But still feeling a desire to grant, in some way, that which the Canada brethren so earnestly requested, and for which they pleaded with much zeal, and even with most pathetic appeals to our sympathies, it was suggested by a very intelligent member of the General Conference, the late Bishop Emory, that the preachers who went to Canada from the United States went in the first instance as missionaries, and that ever afterward, whenever additional help was needed, Bishop Asbury and his successors asked for *volunteers*, not claiming the *right* to *send* them, in the same authoritative manner in which they were sent to the different parts of the United States and territories; hence it followed that the compact between us and our brethren in Canada was altogether of a *voluntary* character—*we* had offered them our services, and *they* had accepted them—and therefore, as the time had arrived when they were no longer willing to receive or accept of our labors and superintendence, they had a perfect right to request us to withdraw our services, and we the same right to withhold them.

This presented the subject in a new and very clear light, and it seemed perfectly compatible with *our* powers as a delegated conference, and *their* privileges as a part of the same body, thus connected by a *voluntary* and *conditional* compact, either expressed or implied, to dissolve the connection subsisting between us, without any dereliction of duty or forfeiture of privilege on

either part. *It was on this principle alone that the above agreement was based.*

It will be perceived, therefore, that this mutual agreement to dissolve the connection heretofore subsisting between the Methodist Episcopal Church in the United States and the Canada conference cannot, with justice, be pleaded for setting off any one conference or any number of annual conferences in the United States, as their relations to each other and to the General Conference are quite dissimilar to that which bound the Canada conference to us. The conferences in the United States are all bound together by one sacred compact, and the severing any one from the main body would partake of the same suicidal character as to sever a sound limb from the body. The General Conference has no right, no authority, thus "to scatter, tear, and slay" the body which they are solemnly bound to keep together, to nourish, to protect, and to preserve in one harmonious whole. If an annual conference declare itself independent, out of the pale of the Methodist Episcopal Church, it is its own act exclusively, and therefore the responsibility rests upon itself alone, for which the General Conference cannot be held accountable, because it was not a participant in the separation. I do not say that the General Conference may not disown an annual conference, should it become corrupt in doctrine, in moral discipline, or in religious practice. Should, for instance, an annual conference, by an act of the majority of its members, abjure any of our essential doctrines, such as the atonement of Christ, or justification by faith, or should renounce the sacrament of baptism or the Lord's supper, or strike from its moral code any of the precepts of morality recognized in our general

rules, it might become the duty of the General Conference to interpose its high authority, and cut off, or at least to withdraw its fellowship from, the offending members. Yet such an act of excision, or of disnaturalization, if I may so call it, could be justified only as a dernier resort, when all other means had failed to reclaim the delinquents from their wanderings—just as the surgeon's knife is to be withheld until mortification endangers the life of the patient, when death or amputation becomes the sole alternative. How else can the Church be preserved—supposing such a case of delinquency to exist—from a general putrefaction? For if a majority of an annual conference become heterodox in doctrine, or morally corrupt in practice, the minority cannot control them, cannot call them to an account, condemn, and expel them. And in this case, must the majority of the annual conferences, and perhaps also a respectable minority of that very annual conference, be compelled to hold these apostates from truth and righteousness in the bosom of their fellowship, to treat them in all respects as brethren beloved, and publicly to recognize them as such in their public and authorized documents? This would be a hard case indeed! an alternative to which no ecclesiastical body should be compelled to submit.

These remarks are made to prevent any misconception respecting the principle on which the above connection was dissolved, and to show that it forms no precedent for a dissolution of the connection now subsisting between the annual and General Conferences in the United States. Analogical arguments, to be conclusive, must be drawn from analogous facts or circumstances, and not from contrast, or opposing facts or

circumstances. And the relation subsisting between the annual conferences in the United States to each other, and between them and the General Conference, stands in contrast with the relation which did subsist between the Canada and the General Conference; and therefore no analogical argument can be drawn from the mutual agreement by which this relation was dissolved in favor of dissolving the connection now subsisting between the annual conferences in the United States, by a solemn act of legislation on the part of the General Conference, except for the reasons above assigned; and those reasons, let it be remembered, make the contrast still greater between the two acts, and justify the difference of the procedure; for the dissolution of the compact between us and the Canada brethren from the jurisdiction only, Christian fellowship still subsisting—while the supposed act of excision would be a withdrawing of Christian fellowship from the offending members.

There were also other great principles of ecclesiastical economy involved in the above resolutions, which it may be well to develop and dwell upon for a moment.

It has been seen that the General Conference authorized our bishops, or any one of them, to ordain a bishop for Upper Canada. It was also provided that if such bishop should be so ordained his episcopal jurisdiction should be limited to Canada—that he should not be allowed to exercise his functions in the United States. In favor of both of these positions, namely, the ordaining a bishop for Canada, and then restricting him in his episcopal functions to that country, or the not allowing him to exercise them in the United States, the following precedents were adduced:—

It was pleaded that the bishops of England ordained bishops for the United States exclusively: that when Wesley and others ordained Dr. Coke, it was only for the United States: and hence neither of these functionaries was allowed to exercise his episcopal powers in Great Britain. Here, then, were precedents, from our own and another church, both for consecrating men for other countries, and for restricting them, in the exercise of their official duties, to the countries for which they were designated in their certificates of ordination. It was furthermore stated—and truly too—that when it was contemplated to consecrate the late Rev. Freeborn Garrettson a bishop for Nova Scotia and the West Indies, it was proposed to withhold from him the privilege of being a bishop, by virtue of that election and consecration, in the United States.

And as to ordaining men for foreign countries, on special occasions, church history was full of examples, all which might be adduced as sound precedents for the authority conferred upon our bishops in regard to ordaining a man on whom the choice of the Canada conference might fall for their superintendent.

There was one other subject disposed of at this conference, more important, in many respects, than either of those already mentioned, inasmuch as it involved principles and measures which must, had they been carried into effect, have produced a radical change in both the legislative and executive departments of our church government, and were therefore considered revolutionary in their character and tendency.

That this subject may be placed in such a point of light as to be clearly understood, it is necessary to enter into some historical details.

We have already seen that there had been considerable uneasiness manifested in some portions of our Church on the subject of a lay representation in the General Conference. At first the discussions upon this subject were confined to private circles, though some of the traveling and more of the local preachers, as well as a few of the lay members, had been and were now of the opinion that such a representation ought to be granted. At length, however, those who were most zealous for this measure commenced a periodical publication, called the "Wesleyan Repository," in which they began, at first with apparent moderation, to discuss the principle of lay representation. The headquarters of this publication, which was commenced in 1820, were Trenton, in the state of New-Jersey; and though its editor was known, the greater portion of its writers appeared under the mask of fictitious signatures, by which they eluded individual responsibility. The strictures upon our church government, which became uncommonly severe, were more calculated to irritate the passions than to convince the judgment, and they soon degenerated into personal attacks, in which some of our bishops and chief ministers were dragged before the public in a way to injure their character, and consequently to circumscribe their usefulness. And though we had a monthly periodical, it was thought, by the most judicious among our ministers and people, that its columns ought not to be occupied with such a thriftless controversy, much less as the writers in the Repository lay concealed beneath fictitious signatures; and moreover, instead of sober argument, they frequently resorted to biting sarcasm, to personal criminations, and to a caricature of some of those institutions which we, as a

church, had long held sacred. Though it was believed that most of the writers in the Repository were local preachers and laymen, yet it was known that several of the traveling preachers themselves were favorable to the proposed innovation, and therefore lent the weight of their influence in its behalf by writing occasionally for its columns.

With a view to concentrate their strength and harmonize their views as much as possible, the friends of the innovating measures formed a "Union Society" in the city of Baltimore, elected officers and a committee of correspondence, inviting all who were with them in sentiment to form auxiliary societies throughout the country, that there might be a general co-operation among the advocates of lay representation.

Things went on in this way until near the meeting of the General Conference in 1824, when the male members of the Church in the city of Baltimore, which had now become the center of operations for the "Reformers,"* with a view to allay, if possible, the heat of party spirit, were called together for the purpose of attempting to effect a compromise. This effort grew out of the fact that there were many conflicting opinions among those who were favorable to "reform," and a strong desire among the warm friends of the Church to

* This being the name by which those brethren chose to designate themselves, I have used it as a term of distinction, without allowing that they were in reality *reformers*, either in or of the Methodist Episcopal Church. To *reform* is to *make better;* and they seem to have become convinced themselves of the inappropriateness of the term, by dropping it, and substituting in its place *Protestant Methodists*, implying, that though they could not *reform* us—that is, make us *better*—they could at least *protest* against our peculiarities.

avert the calamities of a separation, which they saw must inevitably result from this feverish excitement, unless some pacific measures could be adopted to cool it down. In this meeting it was proposed, as the basis of the compromise, to memorialize the General Conference on the subject of a lay delegation, provided the question of a *right* to such representation were waived, and the privilege should be asked on the ground of *expediency* alone. This was assented to by the leading men among the "Reformers," and a memorial was accordingly prepared in accordance with these views, the part relating to lay representation being expressed in the following words:—

"Under these views we have been led to turn our attention to the subject of a lay delegation to the General Conference. In presenting this subject to your consideration, we would waive all that might be urged on the natural or abstract right of the membership to this privilege. We are content to admit that all governments, whether civil or ecclesiastical, ought to be founded, not on considerations growing out of abstract rights, but on *expediency*, that being always the right government which best secures the interests of the whole community. With regard to the expediency of the measure, then, we may urge that such a delegation would bring into the conference much information with regard to the temporal affairs of the Church which the ministry cannot well be supposed to possess. They would feel less delicacy in originating and proposing measures for the relief of the preachers' families than the preachers themselves, as they could not be subjected thereby to the imputation of interested motives, and they would, by being distributed everywhere among the membership, aid, by their personal exertions and influence, the success of such measures. and awaken, more generally

than has hitherto been done, the attention of the Methodist community to the great interests of the Church.

"We are aware of the constitutional objections to this change in our economy. We know that you are clearly prohibited, by the very first article of the constitution under which you act, from adding to the conference any delegation not provided for in that rule; but we believe that an opinion expressed by the conference, and approved by the episcopacy, would induce the annual conferences to make the necessary alteration in the constitution: and we submit the consideration of the whole matter to the calm and deliberate attention which we are persuaded its importance demands, and which we do not doubt it will receive, determined cheerfully and cordially to submit to your decision."

During the session of the conference in May, 1824, some of the "Reformers," becoming dissatisfied with the principles of the compromise, formed a separate society, and claimed a representation in the General Conference as a *natural and social right*, deprecating its rejection by the General Conference as an evidence of a spiritual despotism utterly unworthy the character of the ministry of Jesus Christ. To effect their objects with the greater certainty, they immediately issued proposals for establishing a new periodical, called "Mutual Rights," its title being well calculated to impress the unwary reader with the erroneous idea, so much harped upon in those days of agitation, that the "Reformers" were the exclusive advocates of the "rights" of the lay members of our Church.

The formation of these societies, and the publication of this periodical, in which most inflammatory declamations were poured forth against our ministry and esta-

blished usages, were considered, by the more sober and thinking part of our community, as incorporating the very schism in the Church which they deprecated as one of the worst evils with which it could be afflicted, except, indeed, its inundation by immorality. The fate, however, of those measures, so far as the General Conference was concerned, has been seen in the account given of the doings of the General Conference in 1824. The prayer of the memorialists was rejected, and the ground of *right* to a lay representation denied.

It is not necessary to trace the history of this unpleasant affair, in all its minutiæ and various ramifications over different parts of the country, from that time until the secession was fully consummated, and a separate community established. Suffice it therefore to say, that matters went on from bad to worse, until it became necessary, in the opinion of those who watched over the Church in Baltimore, to save it and its institutions from dissolution, to call the malecontents to an account for their conduct.

At the Baltimore conference, in 1827, the Rev. D. B. Dorsey, who had connected himself with the "Reformers," was arraigned before his conference for recommending and circulating the "Mutual Rights;" and during the course of his trial he avowed such principles, and made such declarations respecting his independent rights, as could not be approved of by the conference; and they therefore requested, as the mildest punishment they could inflict, the bishop to leave him without an appointment for one year. From this decision he took an appeal to the General Conference; but, instead of waiting patiently until this ultimate decision could be had, he loudly censured the acts of the Baltimore con-

ference in reference to his case, through the columns of "Mutual Rights," thus appealing from the constituted authorities of the Church to the popular voice, invoking from this very equivocal tribunal a decision in his favor. All this had a tendency to widen the breach, and to make a reconciliation the more hopeless.

One of the leading champions of this "reform" was the Rev. Nicholas Snethen, who had been a very useful and influential traveling preacher for many years, but was now located, and lived in the neighborhood of Baltimore. He was recognized as the writer of several articles, under fictitious signatures, in the "Wesleyan Repository" and "Mutual Rights," in which severe strictures were made upon our economy; and now, since action had commenced against the malecontents in the Baltimore conference, by which it was foreseen that others, implicated in the same warfare against the authorities and usages of the Church, would be called to answer for their conduct, Mr. Snethen avowed himself the author of these pieces, vauntingly placed himself in front of the reforming ranks, shouting, "Onward! brethren; onward!" pledging himself to suffer or triumph with them—thus exhibiting a spirit of moral heroism worthy of a better cause, and more befitting other times than those which called only for a bloodless warfare.

This conduct, however, brought forth a champion from the ranks of the local preachers, who, as he himself acknowledged, had been friendly to some slight changes in the structure of our church government, provided such changes should be thought expedient by the General Conference, and could be effected by pacific measures, without producing a convulsion in the body.

He had long been an intimate and personal friend of Mr. Snethen, and therefore it was with some reluctance that he yielded to the paramount duty of sacrificing his personal friendship for the purpose of defending the "ancient landmarks," and of placing himself in opposition to the innovations in contemplation by the "Reformers." I allude to *Doctor Thomas E. Bond*, of Baltimore. In 1827 he published his "Appeal to the Methodists, in Opposition to the Changes proposed in their Church Government," which was prefaced by an epistolary dedication to the Rev. Nicholas Snethen. This appeared to take Mr. Snethen and his friends by surprise, as they seemed to expect least of all such an appeal from the source whence it came, while it acted as a charm upon the minds of those who loved the institutions and prayed for the perpetual union and prosperity of the Church. The able manner in which Dr. Bond treated the subject, and refuted the arguments and exposed the pretensions of the "Reformers," showed that he had thoroughly digested the questions at issue, had "counted the cost," and was prepared to abide the results of the contest. Having, therefore, balanced the weight of the arguments for and against the proposed innovation, and fully made up a judgment in favor of the Church and its institutions, he wrote from the fullness of his heart, and the following passage from his "Appeal" will show the confident manner in which he anticipated the result of this severe and long-protracted struggle. After giving the outlines of our church government, and the general system of itinerant operations, he introduces the following spirited remarks:—

"It is this system of church government, so simple in its structure and efficient in its operation, so tested by

experience and justified by success, and, withal, so sanctified in the feelings and affections of our people by the endearing associations with which it stands connected, that we are now called upon, not to modify, but radically to change; not to mend in some of its less important details, but to alter in its fundamental principles, and to substitute for it a speculative scheme of government, inapplicable to our circumstances, and therefore impossible to be effected;—a scheme founded on abstract notions of natural rights, but which none of its advocates have attempted to exhibit in any visible or tangible shape or form, and therefore they have carefully avoided the discussion of the parts most important in any system, namely, its practicability and expediency. Happy for us, the scheme is not new. In Europe it has had its day of noise and strife, and has ceased to agitate the Church; and in this country Mr. O'Kelly started it more than thirty years ago, left the Church, and drew off several of the preachers with him. He lived to see the ruins of the visionary fabric he had labored to erect, and to mourn over the desolation which he had brought upon that part of the vineyard, where, as a Methodist preacher, he so faithfully and usefully labored, but which he had afterward turned out to be ravaged and destroyed by "republican Methodism." The formidable phalanx now arrayed against us may, it is feared, do us much harm, but we will take protection under that strong Arm which has heretofore defended us. Hitherto our history has shown that the great Head of the church had appointed us for a special work in his vineyard, and that he superintended and directed the labor, opening the way before our ministry, qualifying and sustaining them in their arduous labors, under circumstances which would have discouraged any but such as were assured of divine support, and who were prepared to believe in hope against hope. Great conflicts await us, but

out of all the Lord will deliver us: while he is with us, the more we are oppressed, the more we shall multiply and grow. Let us be faithful to our calling—let us watch unto prayer. The present revolutionary scheme of our disaffected members will share the fate of all the similar projects which have preceded it. Our children will read of it in history, but, ere they take our places in the Church, the troubled waters shall have heard the voice of Him who says to the winds and the waves, Be still, and they obey his voice."

This strong appeal, written throughout with a spirit and a style of argument which did honor to the head and heart of its author, exerted a most salutary influence upon all who had not fully committed themselves to the principles and measures of the "Reformers." While it drew the lines more distinctly which divided the contending parties, it tended to cement closer together those who had so long cherished the institutions of Methodism, and to arm them with weapons of defence. Hitherto there had been some neutralists, who were looking on, not indeed with cold indifference, but with an anxious suspense, watching the result of the movements, and weighing the respective arguments, for the purpose of forming an intelligent decision. These acknowledged themselves much indebted to Dr. Bond for throwing additional light upon this subject, and thus saving them from lapsing into the sickly spirit of "reform:" and the Appeal doubtless had the greater weight for having been issued from the local instead of the traveling ministry, because it was supposed that the former had identified themselves more generally than the latter with the reforming party.

In the mean time a pamphlet had been issued, as

was erroneously supposed at the time under the sanction of the Union Society, by Rev. Alexander M'Caine,* in which he attempted to prove that surreptitious means had been used in the establishment of our Church; that our episcopacy was spurious, gotten up against the wishes and without the knowledge of Mr. Wesley—thus impugning the motives and impeaching the honesty of such men as Coke, Asbury, Whatcoat, and all those venerable men who composed the General Conference of 1784, and assisted in the organization of our Church. This appeared to be the climax of absurdities in the doings of the adverse party, and to reveal designs upon the integrity and the very existence of our episcopacy, and all those regulations and usages which connected themselves with that feature of our Church economy, which could not be any longer tolerated with impunity. It was therefore thought, by the friends of order and the advocates of our Church authorities, that the time had fully come for action—for such action as should test the solidity of our ecclesiastical structure, and the permanency of its foundation.

Indeed, these ungenerous attacks upon the best of men, most of whom were now dead, and therefore could not speak for themselves, aroused the spirits of those who had hitherto stood aloof from this contro-

* The author would gladly draw a veil over this affair, were it consistent with historic truth; but Mr. M'Caine has so linked himself with this controversy that it is not possible to narrate the facts in the case without an exposure of the absurdities of his pamphlet; and hence his name is given to the public in connection with a transaction and as a voucher for declarations which have been as discreditable and false as they were injurious to the reputation of some of the purest men the world ever saw.

versy, and decided some who had been supposed to be friendly to the spirit of "reform" against the measure, inasmuch as they judged—most conclusively, it is thought—that a cause which could enlist in its behalf such unjustifiable means of attack and defense, could not be holy and good. This brought forth the late Bishop Emory, who was at that time an assistant book agent; and the "Defence of our Fathers" proved his competency to defend those venerable men from the aspersions thrown upon them by the author of the "History and Mystery of Methodist Episcopacy." This masterly defence of the men who organized our Church, and of the organization itself, its principles, measures, and results, procured for its author that meed of praise that is justly due to a faithful son of the Church, to an acute and able reasoner, and to one whose industry in collecting and arranging facts for the basis of his argumentation evinced the depth and accuracy of his research. This production was therefore hailed with delight by the friends of the Church, and tended, with some others of a similar character, published about the same time, to prove that the theory of the "Reformers" was a visionary scheme, indefensible by any arguments drawn from Scripture, from the ancient records of the Church, from the analogy of things, or from any improper means used in either the organization or naming of the Methodist Episcopal Church. This complete refutation of the groundless assumptions of Mr. M'Caine's book was read with great avidity, and procured for its author the thanks of all who wished well to our Zion.

But while these things tended to calm the fears of the timid, to confirm the wavering in the truth, and to strengthen the hearts of all who had heretofore reposed

in the wisdom and integrity of our fathers in the gospel, they by no means satisfied those who appeared bent on carrying their measures at all hazards. On the contrary, their leaders seemed to struggle hard under disappointment, and to redouble their efforts in rallying their forces, and preparing them for victory or defeat, whenever the warfare should terminate. They had heretofore most evidently calculated on carrying with them many who now took a decided stand against them. This was a source of severe disappointment.* These showed, when the alternative was presented to their choice, that they loved Methodism better than its proposed substitute. The former they had tried, and found savory and healthful; the latter was an untried experiment, and judging from the fruit it had already produced, that it was not "good to make one wise," they declined the proffered boon as unworthy of their acceptance.

But, as before remarked, things had arrived at such a crisis in the city of Baltimore that it became necessary, in the opinion of those to whom the oversight of the

* In the second volume of this History I have given an account of the discussions upon the presiding elder question. There is reason to believe that the leading men among the "Reformers" calculated largely on the support of many, if not indeed most of those who favored the election of presiding elders; and it is probable that some of these would have gone with them had they kept within the bounds of moderation in their demands. Yet it ought to be remembered that the two questions had no necessary connection—that the one did not involve the other—and hence it is not surprising that some of the most firm, able, and successful opposers of this innovation were among those who had favored the election of the presiding elders, and making them jointly responsible with the bishops for the appointments of the preachers.

Church was committed, to call some of the most prominent leaders in the work of "reform" to an account before the proper tribunals. Hence eleven local preachers and twenty-five lay members were regularly cited to appear before the preacher in charge of the Baltimore station, the Rev. *James M. Hanson,* to answer to the charge of "inveighing against our Discipline," "speaking evil of our ministers," and of violating the rule "which prohibits the members of the Church from doing harm, and requires them to avoid evil of every kind."

This general charge was amply sustained by a reference to the constitution of the Union Society, by numerous quotations from "Mutual Rights," and from other sources. The delinquents were therefore found guilty, the local preachers were suspended, and the lay members expelled. While, however, these transactions were pending, before any decision was had, Dr. Bond once more threw himself in the gap, and endeavored to avert the suspended blow by acting the part of a mediator between the parties, and, if possible, thereby to prevent the storm from bursting on their heads. His efforts, however, were unavailing; the trials proceeded, and the penalty of the Discipline was finally inflicted, though with great reluctance, upon all those who had been summoned to trial, with the exception of two lay members.

One of the specifications which was adduced to sustain the general charge was their advising and requesting the publication of the "History and Mystery of Methodist Episcopacy;" but as it was found, on further examination, that its author alone was responsible for writing and publishing that work, this specification was withdrawn in reference to all the accused except Alex-

ander M'Caine; and he therefore was summoned before another committee of local preachers, tried separately, found guilty, and accordingly suspended.

As the district conference of local preachers had been dissolved, the trial of those who had been suspended by the committee of inquiry was brought before the quarterly meeting conference of the Baltimore station. But before the trial proceeded to an issue, Dr. J. C. Green, of Virginia, volunteered his services as a mediator between the parties, and the trial was postponed for the purpose of giving ample time to test the result of the negotiation. It was, however, unavailing, and the trial proceeded, and terminated in finding guilty, and the consequent expulsion, of the accused local preachers; and as they did not appeal, as they might, to the annual conference, they were finally considered no longer members of the Methodist Episcopal Church.

To the lay members who had been found guilty before the act of expulsion was consummated, and with a view, if possible, to save himself and those concerned from the sad alternative which awaited them, Mr. Hanson sent each of the persons the following letter:—

"*Baltimore, Nov.* 23, 1827.

"BROTHER:—You are hereby informed that the committee appointed to investigate the charges and specifications lately preferred against you *as a member of the Unior Society*, have, by a unanimous decision, found you guilty of said charges, together with the first and second specifications.

"Most willingly, my brother, would I now dispense with the painful duty which devolves upon me, could I do so as an honest man, and without abandoning the interests of the Church. Or had I cause to believe that the course

now about to be pursued would lead you to make suitable reparation to that Church whose ministers and discipline you have assailed and misrepresented, and to abstain from the like offences against the peace and harmony of said Church in future, it would tend more than any other consideration to diminish the painfulness of the obligation which my present situation imposes upon me. For, be assured, whatever my own opinion may be in regard to the course you may have pursued, *as a member of the Union Society*, I most devoutly wish and pray that you may be led by the good Spirit of God to take those steps which will leave you still in the possession of all the rights and privileges of church fellowship.

"You must be considered as the arbiter of your own destiny, my brother, in this matter. Your brethren of the committee, men who fear God, whose characters stand fair in the Church, and who have disclaimed all feeling of personal hostility against you, have pronounced you, *as a member of the Union Society*, guilty of endeavoring to sow *dissensions* in the society or Church of which you are a member, and of speaking evil of the ministers of said Church. To this conclusion they have been conducted by a careful and patient examination of the documents put into their hands as evidence in the case. You must, therefore, plainly perceive, that the only ground on which expulsion from the Church can be avoided is an abandonment of the Union Society, with assurances that you will give no aid in future to any publication or measure calculated to cast reproach upon our ministers, or occasion breach of union among our members.

"Be good enough then, my brother, to answer in writing the following plain and simple questions:—

"1st. Will you *withdraw forthwith* from the Union Society?

"2d. Will you in future withhold your aid from such

publications and measures as are calculated to cast reproach upon our ministers, and produce breach of union among our members?

"Yours, &c. JAMES M. HANSON.

"P. S. Your answer will be expected in the course of *four* or *five* days."

After allowing sufficient time for deliberation, and receiving no answer, nor discovering any symptoms of reconciliation from any quarter, Mr. Hanson was compelled to the act, so exceedingly painful to an administrator of discipline, of pronouncing them excommunicated from the Methodist Episcopal Church. Thus was the separation, so long and so painfully anticipated, notwithstanding all the means used to prevent it, finally consummated, and the Church left to bleed under the wounds inflicted upon her by those whom she had once delighted to honor.

In the mean time similar proceedings were had in other places. We have already seen that the Union Society of Baltimore recommended that societies of the like character should be organized wherever a sufficient number of persons could be found friendly to the measures of the "Reformers." This recommendation had been complied with in a number of places; and wherever these societies existed, agitations and commotions, similar to those in Baltimore, had been the painful results. Hence, in the states of Tennessee and North Carolina, several members of these Union Societies had been tried and expelled from the Church for their refractory conduct, and for inveighing against the discipline and aspersing the character of the ministers of the Methodist Episcopal Church. And in addition to those eleven

local preachers and twenty-two laymen who were expelled in Baltimore, about fifty females, friends of the excommunicated brethren, addressed a letter to the ruling preacher, Mr. Hanson, expressing their desire to withdraw from the Church, which they were permitted to do without further trial.

It may be necessary here to correct an erroneous opinion, which prevailed to some extent at the time, respecting the cause of complaint against the "Reformers," as they chose all along to call themselves.

Whoever will consult the writings of those days, in reference to this subject, will find complaints, on the part of the "Reformers," that an attempt was made, by the advocates for the present order of things, to *suppress inquiry*, to abridge the *freedom of speech* and of the *press*, and that these trials were instituted, in part at least, as a punishment for exercising this freedom on the subjects that were then litigated. This was a great mistake. It was for an *abuse* of this freedom, for indulging in personal criminations, injurious to individual character, that the delinquents were tried and finally condemned. This will appear manifest to every person who will impartially inspect the charges, the specifications, and the testimony selected from the "Mutual Rights" to support the accusations, and also from the report of the General Conference on petitions and memorials. It was, indeed, expressly disavowed at the time by the prosecutors, and by all who had written on the subject, that they wished to suppress freedom of inquiry, either in writing or speaking, provided only that the debaters would confine their discussions to an investigation of facts and arguments, without impeaching

the character and motives of those from whom they dissented.*

The expelled members in the city of Baltimore immediately formed themselves into a society, under the title of "Associated Methodist Reformers;" and in the month of November, 1827, a convention assembled in that city, composed of ministers and lay delegates who had been elected by the state conventions and Union Societies. This convention prepared a memorial to the General Conference. The memorial was presented, read, and referred to a committee, and the following report, drawn up by the late Bishop Emory, and unanimously adopted by the conference, will show the result:—

"The committee to whom were referred certain petitions and memorials, for and against a direct lay and local representation in the General Conference, submit the following report:—

"Of those which propose this revolution in our economy, that which has been received from a convention of certain local preachers and lay members, held in the city of Baltimore in November last, is presumed to imbody the

* All these matters were set in a just point of light soon after these trials were closed, in a pamphlet which was published in the early part of the year 1828, entitled "A Narrative and Defence," under the signatures of the prosecuting committee and the preacher in charge, the Rev. Mr. Hanson This "Narrative and Defence," being supported by ample documentary testimony, is entitled to credit; and hence it is from this able defence of the authorities of the Church, and their proceedings in the cases at issue, that I have drawn the principal facts contained in the above sketch of this affair. From the Discipline afterward adopted by the "Reformers" I have taken some facts respecting their secession and subsequent transactions.

general views of those who desire this change, and the chief arguments on which they rely. In framing a reply, in the midst of the various and pressing business of a General Conference, it cannot be reasonably expected that we should enter into minute details. Our remarks, of necessity, must be confined to a few leading topics, in a condensed, yet, we trust, an intelligible form.

"As to the claim of *right* to the representation contended for, if it be a right which the claimants are entitled to *demand*, it must be either a natural or an acquired right. If a natural right, then, being founded in nature, it must be common to men, as men. The foundation of rights in ecclesiastical bodies, in our opinion, rests on a different basis. If it be alleged to be an acquired right, then it must have been acquired either in consequence of becoming Christians or of becoming Methodists. If the former, it devolves on the claimants to prove that this right is conferred by the Holy Scriptures, and that they impose on us the corresponding obligation to grant the claim. That it is not 'forbidden' in the New Testament is not sufficient; for neither is the contrary 'forbidden.' Or if the latter be alleged, namely, that it has been acquired in consequence of becoming Methodists, then it must have been either by some conventional compact, or by some obligatory principle in the economy of Methodism, to which, as then organized, the claimants voluntarily attached themselves. Neither of these, we believe, either has been or can be shown. And until one at least of these be shown, the claim of *right*, as such, cannot, we think, have been sustained.

"But do the memorialists mean to say that they are entitled to their claim, as a matter of right, against the judgment and the voice of a confessedly very large majority of their brethren, both of the ministry traveling and local, and also of the lay members? or that in these circumstances, on any ground, the claim ought to be admit-

ted? We could not have believed them capable of so strange a position, had they not declared the opinion as prevailing among themselves, 'that the extension of the principle of representation to the members and the local preachers of the Church, by the General Conference, in compliance with a petition of this kind, *at this conjuncture of time*, would do more toward conciliating good feeling, restoring lost confidence among brethren, and confirming wavering minds, on all sides, than any other measure which can be adopted.'

"Now *we* 'speak advisedly' when we say, that, in our judgment, such a measure, 'at this conjuncture of time,' would have a precisely contrary effect. The ministers assembled in General Conference, coming so recently from all parts of the great field of our missionary labors, and having had, throughout its whole extent, free and constant intercourse both with traveling and local preachers, and also with our lay members, are, certainly, at least as well prepared as the memorialists could have been to form a correct judgment on this point; and their calm and deliberate judgment is clearly and unhesitatingly as above stated. This we believe, too, to be the true state of the question, after it has been so zealously discussed, on the side of the memorialists, for now nearly eight years; during almost the whole of which time, until very recently, the discussion has been conducted almost exclusively by their own writers.

"We are aware that it has been assumed, by some at least of those writers, that this repugnance to the change proposed, on the part of so great a proportion both of our local preachers and lay members, to say nothing of the itinerant preachers, is the result of ignorance or want of intellect. This we conceive to be at least not a very modest assumption. Our opinion, on the contrary, is, while we freely admit that there are men of respectable

information and intelligence who desire the change, that there are, nevertheless, very many more, of at least equally respectable information and intelligence, who are opposed to it, whether on the ground of right, of consistent practicability, or of utility.

"With regard to our local brethren particularly, it is our decided judgment that the privileges and advantages in which they have participated, in this country, have much rather exceeded than fallen short of what was contemplated in their institution, in the original economy of Methodism, as founded by the venerable Wesley, either in Europe or in America. We cannot but regret to perceive, that the addition of privilege to privilege seems only to have had the effect of exciting some of our brethren to claim still more and more; and now to begin to demand them as matters of positive and inherent right. We are happy to be able to say 'some' only of our local brethren; for of the great body, even of themselves, we believe better things, though we thus speak. If, indeed, our members generally are tired of our missionary and itinerant system, and wish a change, then we could not be surprised if they should desire to introduce into our councils local men, whose views, and feelings, and interests, in the very nature and necessity of things, could not fail to be more local than those of itinerant men. And if to so powerful a local influence should be added, as would be added, the tendencies and temptations to locality which, in despite of all our better convictions, too often exist among ourselves, from domestic and personal considerations of a pressing character, we are free to confess our fears of the dangers to our itinerant economy which, in our opinion, could not fail, in time, to be the result. Now the preservation of the great itinerant system, unimpaired, in all its vital energies, we do conscientiously believe to be essential to the accomplishment of the grand original design of the eco-

nomy of Methodism, to spread Scriptural holiness over these and other lands.

"The memorialists, we know, disavow any intention or desire to impair those energies, or to injure this system. Be it so. They can, however, only speak for themselves. They know not what may be the views of those who may come after them. And, in any event, our argument is, that the change proposed would, in its very nature, and from the inevitable connections of causes and effects, tend, gradually perhaps, yet not the less uncontrollably, to the results which we have mentioned.

"We know also that it has been insinuated that we adhere to the continuance of our present polity from motives of personal interest. For protection against such unkindness and injustice we rest on the good sense and candor of the community. It cannot but be well known that our present economy bears with a peculiar severity upon the personal and domestic comforts of the itinerant ministry. And even an enemy could scarcely fail to admit that, were we really ambitious of worldly interest, and of personal ease, and domestic comfort, we might have the discernment to perceive that the surest way to effect these objects would be to effect the changes proposed, and thus to prepare the way for the enjoyment of similar advantages, in these respects, to those now enjoyed by the settled ministry of other churches. And, indeed, were such a change effected, and should we even still continue itinerant, considering that, from the necessity of things, our wealthy and liberal friends would most generally be selected as delegates, we do not doubt that the change proposed might probably tend to increase our temporal comforts. We think this the more probable, because, if such a direct representation of the laity were admitted, their constituents might ultimately become obliged, by some positive provisions, fully to make up and pay whatever allowances

might be made to the ministry; which allowances, in this event, might also more properly acquire the nature of a civil obligation. At present our economy knows no such thing. The great Head of the church himself has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these also, namely, of gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations, in these respects, to be authoritatively controlled by others, does rest upon us with the force of a moral obligation, in the due discharge of which our consciences are involved. It is on this ground that we resist the temptations of temporal advantage which the proposed changes hold out to us.

"On this point we beg, however, that no one may either misunderstand or misrepresent us. We neither claim nor seek to be 'lords over God's heritage.' In the sense of this passage, there is but one Lord and one Lawgiver. We arrogate no authority to enact any laws of our own, either of moral or of civil force. Our commission is to preach the gospel, and to enforce the moral discipline, established by the one Lawgiver, by those spiritual powers vested in us, as subordinate pastors, who watch over souls as they that must give account to the chief Shepherd. We claim no strictly legislative powers, although we grant that the terms 'legislature' and 'legislative' have been sometimes used even among ourselves. In a proper sense, however, they are not strictly applicable to our General Conference. A mistake on this point has probably been the source of much erroneous reasoning, and of some consequent dissatisfaction. Did we claim any

authority to enact laws to affect either life or limb, to touch the persons or to tax the property of our members, they ought, unquestionably, to be directly represented among us. But they know we do not. We certainly, then, exercise no civil legislation. As to the moral code, we are subject, equally with themselves, to one only Lord. We have no power to add to, to take from, to alter, or to modify a single item of his statutes. Whether laymen or ministers be the authorized expounders and administrators of those laws, we can confidently rely on the good Christian sense of the great body of our brethren to judge. These well know, also, that whatever expositions of them we apply to others, the same are applied equally to ourselves, and, in some instances, with peculiar strictness.

"No man is obliged to receive *our doctrines* merely because *we* believe and teach them, nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the *moral discipline* of the gospel, and our duty to enforce, unless he believes it to be so also. In this view, at least, it cannot require any great share of either intelligence or candor to perceive some difference between our spiritual and pastoral oversight and the absolute sway of the ancient 'Druids,' and of the despots of 'Babylon and Egypt,' and of 'India and Tartary.' The subjects of their lawless power became so not by choice, but by birth. Neither had they the means, whatever might have been their desire, of escaping its grasp. Even in more modern days, and under governments comparatively free, the right of expatriation, without the consent of the government, has been denied. We do not subscribe to this doctrine, if applied to either church or state. The right of ecclesiastical expatriation, from any one branch of the Christian church to any other which may be preferred, for grave causes, we have never denied. Nor can we keep, nor are we desirous to keep, any man

subject to our authority one moment longer than it is his own pleasure. We advert to this topic with great reluctance, but the memorialists compel us. If they will cease to compare us to despots, to whom we bear no analogy, we shall cease to exhibit the obvious distinction. Till then it is our duty to repel the imputation, so obstructive of our ministry. Expatriation, either civil or ecclesiastical, if we may continue this application of the term, may be painful, and attended with sacrifices. But we should certainly think it preferable to perpetual internal war. If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship. But we entreat them not to keep us embroiled in perpetual strife. Our united energies are needed for higher and nobler purposes.

"We have been repeatedly told, in effect, that the doctrines, the moral discipline, and the peculiar Christian privileges of class meetings, love feasts, &c., in the Methodist Episcopal Church, are approved and esteemed, by the various memorialists themselves, above those of any other branch of the Christian church. Does it not then clearly follow, by their own admission, that, with all the faults of our government, this state of things has been preserved and maintained under the peculiar administrations of our itinerant system? And who will undertake to say that, under a gracious Providence, which has thus led us on, this has not, in a great measure at least, been the result of the distinctness of our polity from that of most other churches? And who will undertake to say that, were the changes proposed adopted, we should not gradually, though at first perhaps almost imperceptibly, begin to go the way of others? We speak to Methodists. They will judge what we say. The moral results of our past and present polity have been tried. Its fruits are before us, and confessed by the world. The experiment pro-

posed, in connection with an essentially itinerant system, is untried. Its results, at best, must be problematical; and, in our opinion, there is no prospect of gain that can justify the hazard.

"With regard to our local brethren particularly, they have themselves explicitly said, that they 'ask for no distinct representation of the local preachers.' So far as this question is concerned, therefore, by their own consent, they can only be regarded as amalgamated with the laity: and our lay brethren, we apprehend, would not readily consent to its being considered in any other light.

"Were we disposed to retort the insinuation of sinister personal motives, how easy would it be for us to suggest that some of our local brethren who have deserted the itinerant field, (perhaps from its toils and privations,) and others who have never been pleased to leave *domestic* comforts and temporal pursuits to encounter its labors and sacrifices, may be so zealous in accomplishing the proposed change in order to cut up, or to bring down, the itinerant system to a nearer approximation to their temporal convenience. So that, in time, they might come, without the sacrifices at present necessary, to participate both in the pastoral charge, and, alas! in the envied pittance of those who now devote themselves wholly to the work, and are absolutely dependent for daily subsistence on the mere voluntary contributions of those whom they serve: (a check on their power indeed!) Such an imputation would be quite as kind and as true as many of those which are so liberally heaped on us. This course of argumentation, however, we deem unworthy of Christian brethren, and shall leave it for those who think their cause requires it. The man who can believe, or who can endeavor to persuade others, that we adhere to our present itinerant system for the sake of personal convenience, ease, or interest, or with the view of benefiting our poste-

rity more than the posterity of our brethren, may be pitied, but he places himself beyond the reach either of reasoning or of rebuke.

"The memorialists were sensible that 'a plan' of their proposed changes had been urgently called for, and seem to have been well aware that rational and conscientious men could not feel free to enter upon so great a revolution, in a system of such extent and of such connections, without a plan, clearly and frankly developed, and bearing the marks of having been carefully and judiciously devised. The memorialists indeed say, that, 'independently of other considerations,' they were 'disposed to avoid the attempt to form a plan, out of deference to the General Conference.' It would have been more satisfactory to us to have known what those 'other considerations' were. From some other circumstances, we cannot but apprehend that they probably had more influence in keeping back the expose of 'a plan' than the one mentioned here, of—'deference to the General Conference.' On our part, we frankly confess ourselves incompetent to form any satisfactory plan, on any principles which we believe to be equal and efficient, and consistent with the energies and greatest usefulness of our extended missionary system. We think it, therefore, unreasonable, at least, to ask of *us* to contrive a 'plan.'

"So far as we can judge from any experiment that has been made, in Europe or in America, we cannot perceive any great advantages which could be promised to the Church from the proposed change. Nor has the late convention in Baltimore afforded to our understanding any additional argument for its efficient practicability. Agreeably to the journal of that convention, one hundred persons were appointed to attend it, of whom fifty-seven only did attend, namely, from the state of New-York, one; North Carolina, two; Ohio, four; District of Columbia, four;

Pennsylvania, seven; Virginia, ten; and Maryland, twenty-nine. Now that convention had been urgently called, by repeated public advertisements, and was expected to be held but a few days, to discuss subjects represented as of great importance and deep interest. Liberal invitations were given, and comfortable and free accommodations pledged. Yet, notwithstanding the novelty of the assembly, the pleasantness of the season, and other inviting circumstances, a very few more than one half of the whole number appointed attended. And had it required two-thirds of that number to constitute a quorum, as in our General Conference, after all their labor and expense, no business could have been done, for there would have been no quorum. Of the number that did attend, too, it will be perceived that a majority of the whole were from the state of Maryland, within which the convention was held; and, including the neighboring District of Columbia, a decisive majority. This exhibits a practical proof that, were a lay delegation even admitted, the consequence would be, that the extremities of our Church would not be, in fact, represented at all, but would be subjected to the overwhelming control of those within the vicinity of the seat of the conference; a state of things which, we believe, is not desirable. This may serve also, perhaps, to account, in some measure, for the great zeal which some of our brethren have exhibited in this cause, particularly in the state of Maryland and the adjoining district, and in the city of Baltimore, where the General Conference has usually been held. Were it established that the General Conference should always be held in St. Louis or New-Orleans, or any other remote part, we cannot but think that the zeal of some, in that case, would probably be very much abated. Even they would scarcely be willing to travel so great a distance, at so much ex-

pense and loss of time, to remain three or four weeks at a General Conference.

"In another document, issued by the convention above alluded to, they say, 'We have been laboring with great attention and perseverance to put the public in possession of our views as fast as we can.' They have also had in circulation for many years a monthly periodical publication, for the express purpose of diffusing their views and advocating their cause, besides the institution of what have been called Union Societies, and of late a convention. Yet, after all these exertions, the great body of our ministers, both traveling and local, as well as of our members, perhaps not much if any short of one hundred to one, still oppose their wishes. This, as before said, has been assumed to be from ignorance or want of intellect, or from some worse principle. But we believe it to be the result of a firm and deliberate attachment to our existing institutions and economy—an attachment which we have the happiness of believing to be increased, rather than diminished, in proportion to the development of the *details* of any *plans* which the memorialists have yet seen fit to exhibit. We put it, then, to the good sense, to the Christian candor, and to the calmer and better feelings of our brethren, whether it be not time to cease to agitate and disturb the Church with this controversy?—at least, if it must be continued, whether it be not time to divest it of that acrimony and virulence which, in too many instances, we fear, has furnished fit matter for the scoff of the infidel and the reproach of common enemies? If this state of things be continued, how can it be said, 'See how *these* Christians love one another!' It grieves us to think of it. We weep between the porch and the altar; and our cry is, 'Spare, O Lord! spare thy people, and give not thine heritage to *this* reproach.'

"We know that we have been charged with wishing to

suppress free inquiry, and with denying to our ministers and members the liberty of speech and of the press. Our feelings, under such reiterated and widely circulated charges, would tempt us to repel them with strong expressions. If reviled, however, we are resolved not to revile again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States, subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists and as Methodist ministers. The rule in our Discipline, 'sec. 7, p. 91,' (new edition, p. 88,) of which some of the memorialists complain, never was intended (and we are not aware that it has at any time been officially so construed) to suppress such freedom of inquiry, or to deny such liberty of speech and of the press; provided such inquiry be conducted, and such liberty be used, in a manner consistent with the above-mentioned obligations. The design of the rule was to guard the peace and union of the Church against any mischievous false brethren, who might be disposed to avail themselves of their place in the bosom of the Church to *endeavor to sow dissensions*, by *inveighing* against our doctrines or discipline, in the sense of unchristian railing and violence. Any other construction of it we have never sanctioned, nor will we. In this view of this rule, we cannot consent to its abolition. On the contrary, we regard it as a Christian and useful rule, and particularly necessary, at the present time, for the well-being of the Church. It is aimed against *licentiousness*, and not against liberty. In the state, as well as in the church, it is found necessary to subject both speech and the press to certain legal responsibilities, which undoubtedly operate as restraints, and tend to guard against licentiousness, by

exposing offenders to penalties corresponding to the extent of their *abuse* of liberty. And we confess ourselves among the number of those who, with statesmen and jurists, as well as divines, maintain that even a despotic government is preferable to a state of unbridled anarchy.

"By insinuations of the above description, and by others of an analogous character, attempts have been made to excite against us the jealousy and suspicion of statesmen and politicians, and of the constituted authorities of the civil government. This low stratagem we have always regarded as peculiarly deserving the rebuke of every generous mind, even among our opponents: and we cannot believe otherwise than that it had its origin either in some distempered mind or some perverted heart. The memorialists wish the government of the Church to be assimilated to that of the state. We think, on the other hand, that as there neither is nor ought to be any connection between church and state, so neither is there any obligation or necessity to conform the government of the one to that of the other. That both their origin and their objects differ; and that to aim at conforming them to each other would be more likely, in the course of human events, to terminate in their amalgamation, than the course of denying such analogy, and maintaining the two jurisdictions on their peculiarly distinctive bases, under regulations adapted to the objects for which they were severally designed. In the instances of civil and religious despotism alluded to by the memorialists, as recorded in history, the powers of church and state were combined, and no means were left to the people of appealing or of escaping from the one or from the other. The first step toward producing such a state of things would be to bring ministers of religion and officers of state into a nearer alliance with each other, and thus gradually to effect an assimilation of views, and feelings, and interests. The way being thus prepared, politi-

cians and statesmen might be introduced into our ecclesiastical councils, and, by a 'mutual' combination, aid each other in the accumulation of power and influence. We do not affirm that any of the memorialists seriously meditate such designs. But we do say, that, according to our understanding of the natural tendency of things, the change proposed is just such a one as would be most likely to be adopted by men of *policy* for the accomplishment of such an object; and that, in the present state of the world, nothing would be more impolitic than the continuance of our present economy with any such ambitious schemes in view as some, we fear, and must say, have malevolently insinuated.

"With regard to what have been called 'Union Societies,' we consider the organization of these distinct bodies within the bosom of the Church as the baneful source of the principal evils which of late have so painfully afflicted and distracted some portions of our charge. Such associations, within the pale of the Church, have arrayed and combined all the workings of the spirit of party in their most pernicious and destructive forms. They have drawn a line of separation between those who compose them and their brethren, as organized and systematic adversaries. They have separated chief friends; they have severed the most sacred and endearing ties; and have caused and fomented discord and strife in circles before distinguished for peace and love. And under whatever plausible pretexts they may have been instituted, the Church generally, we believe, has regarded them as calculated, if not designed, either to obstruct the due administration of discipline, by overawing the administration of it, or to prepare an organized secession, in case they should fail in modeling the Church according to their wishes. With these associations numbers, we have no doubt, unwarily became connected at first, from various views, who now feel a

difficulty in disentangling themselves. If, however, the real object of their original institution was to secure an identity of views in the communications to be presented to this General Conference, that object having been now accomplished, we affectionately and respectfully submit it to the peacefully disposed among our brethren who may yet compose them, whether there can yet be any remaining obligation to continue in them; and whether, in fact, they ought not now to be dissolved. In our opinion, considering what have been their past operation and effects, the general peace of the Church can never be restored and settled on any firm and lasting basis till this shall be done.

"We might add much more, but the time fails us. We entreat our brethren to be at peace. It is our earnest and sincere desire. In order to it, on our part, we have advised, and do hereby advise and exhort all our brethren, and all our ecclesiastical officers, to cultivate on all occasions the meekness and gentleness of Christ; and to exercise all the lenity, moderation, and forbearance which may be consistent with the purity of our institutions, and the due and firm administration of necessary discipline, the sacrifice of which we could not but deem too costly, even for peace.

"In conclusion, we say to brethren, 'If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind. Let the peace of God rule in our hearts, to the which also we are called in one body; and let us be thankful. Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and any praise, let us think on *these* things.—Let all bitterness, and wrath, and anger, and clamor, and

evil speaking be put away from us, with all malice. And may the God of love and peace be with us.'"

The following resolutions were adopted also, nearly unanimously:—

"Whereas an unhappy excitement has existed in some parts of our work, in consequence of the organization of what have been called Union Societies, for purposes, and under regulations, believed to be inconsistent with the peace and harmony of the Church; and in relation to the character of much of the matter contained in a certain periodical publication, called 'Mutual Rights,' in regard to which certain expulsions from the Church have taken place: and whereas this General Conference indulges a hope that a mutual desire may exist for conciliation and peace, and is desirous of leaving open a way for the accomplishment of so desirable an object, on safe and equitable principles; therefore, Resolved, &c.,

"1. That in view of the premises, and in the earnest hope that this measure may tend to promote this object, this General Conference affectionately advises that no further proceedings may be had, in any part of our work, against any minister or member of the Methodist Episcopal Church, on account of any past agency or concern in relation to the above-named periodical, or in relation to any Union Society as above mentioned.

"2. If any persons, expelled as aforesaid, feel free to concede that publications have appeared in said 'Mutual Rights,' the nature and character of which were unjustifiably inflammatory, and do not admit of vindication; and that others, though for want of proper information, or unintentionally, have yet, in fact, misrepresented individuals and facts, and that they regret these things: if it be voluntarily agreed, also, that the Union Societies above alluded to shall be abolished, and the periodical called 'Mutual

Rights' be discontinued at the close of the current volume, which shall be completed with due respect to the conciliatory and pacific design of this arrangement; then this General Conference does hereby give authority for the restoration to their ministry or membership respectively, in the Methodist Episcopal Church, of any person or persons so expelled, as aforesaid; provided this arrangement shall be mutually assented to by any individual or individuals so expelled, and also by the quarterly meeting conference, and the minister or preacher having the charge in any circuit or station within which any such expulsion may have taken place; and that no such minister or preacher shall be obliged, under this arrangement, to restore any such individual as leader of any class or classes, unless in his own discretion he shall judge it proper so to do; and provided also, that it be further mutually agreed that no other *periodical* publication, to be devoted to the same controversy, shall be established on either side; it being expressly understood, at the same time, that this, if agreed to, will be on the ground, not of any assumption of right to require this, but of mutual consent, for the restoration of peace; and that no individual will be hereby precluded from issuing any publication which he may judge proper, on his own responsibility. It is further understood, that any individual or individuals who may have withdrawn from the Methodist Episcopal Church, on account of any proceedings in relation to the premises, may also be restored, by mutual consent, under this arrangement, on the same principles as above stated."

This decision, so far as the General Conference was concerned, set the question at rest, giving all concerned distinctly to understand that such a radical change in our government could not be allowed, and therefore

all efforts directed to that end were and would be unavailing.

Some have expressed their surprise that the General Conference was so unwilling to yield to the *voice of the people!* The answer is, that the voice of the people was yielded to, so far as it could be heard and understood. It is believed that nine-tenths of our people throughout the United States, could they have been heard, were decidedly opposed to the innovations which were urged. They were not only contented with the present order of things, but they loved their institutions, venerated their ministers, and were astounded at the bold manner in which they were both assailed from the pulpit and the press. In resisting, therefore, the proposed changes, the conference believed it *went with*, and *not against*, the popular voice of the Church; and the result has proved that it was not in error; for it has been fully sustained in its course by the great body of preachers and people in all the annual conferences and throughout the entire Church; and it has, moreover, had the sanction of at least some of the "Reformers" themselves, who have become convinced that they calculated on a higher state of individual and social perfection than they have found attainable, and that it is much easier to shake and uproot established institutions than it is to raise up and render permanent a new order of things—a truth which should teach all revolutionists the necessity of caution and moderation in their measures.

It will be perceived that one of the resolutions in the above report proposed terms on which the expelled members might be restored to their former standing in the Church. It is not known, however, that any of

them availed themselves of this privilege; but, on the contrary, a very considerable number, both in Baltimore and other places, withdrew from the Church, and put themselves under the wing of "reform;" while a few, who still proved refractory, in Cincinnati, Lynchburg, and some other places, were tried and expelled. The exact number lost to the Church I have not been able to ascertain; but by turning to the Minutes of our conferences, and comparing the numbers for 1828 with those for 1829, I find the increase of members to be 29,305,* and of preachers 175; for 1830 the increase of members is 28,257, and of preachers 83. And as this is quite equal to the usual increase from one year to another, the secession could not have included a great number of either members or preachers. In the cities of New-York, Philadelphia, Baltimore, Pittsburgh, and Cincinnati were found the greatest number of "Reformers."† Here they organized churches and esta-

* This increase appears after deducting the members in the Canada conference, which were, in 1827, 8,595. Had these been included, the entire increase would have appeared, as it in reality was, 37,900, and of preachers 273. The reason why these were not included was, the Canada conference had become independent.

† Though I have earnestly sought, from various sources, to ascertain the exact number who were expelled and who seceded from the Church, as well as the numbers now belonging to the "Methodist Protestant Church," I have not been able to obtain the information. If any one will furnish me with this very desirable information, from any authentic source, I will most gladly avail myself of it to perfect this account in a future edition. However, that the reader may perceive how far the Church was affected in the above-mentioned cities by the secession, I have prepared the following tabular view of the number of white members in each of them from 1827 to 1831, inclusive:—

blished congregations in conformity to their improved plan of procedure: but it is believed that in all these places their influence has been on the wane for some time, and that, while several have returned to the Church which they had left, others have become wearied and vexed with "reform," being convinced that

	1827.	1828.	1829.	1830.	1831.
New-York,	3,219	3,416	3,473	3,866	4,889
Philadelphia,	3,633	3,882	4,440	4,678	4,859
Baltimore,	3,631	3,886	4,119	4,295	5,059
Pittsburgh,	737	655	676	630	700
Cincinnati,	901	915	929	1,171	1,495

As the colored members were not much affected either way by these agitations, I have left them out of the estimate; and it will be seen that there was a gradual increase in all the above cities from 1827 to 1831, the years in which the "Methodist Protestants" were maturing their organization, except Pittsburgh, and the decrease here was only eighty-two in 1828, and forty-six in 1830. The number, therefore, who left us, instead of being from twenty to thirty thousand, as was reported at the time, must have been very few, or the revivals and admittances very considerable; and either alternative shows on which side of the question at issue the public mind preponderated; and if revivals of religion and an increase of membership may be relied on as an evidence of the divine approbation, we have had ample testimony in favor of our proceedings and general system of operations: we may therefore, with thankfulness, adore the God of our salvation for his unmerited goodness toward us as a people, even in the midst of our manifold failures and infirmities.

It is a fact worthy of record, not, indeed, as matter of vain boasting, but of humble gratitude to the Author of all good, that "no weapon" hitherto "formed against us has prospered"—nor will it, so long as we cleave unto God with full purpose of heart; but "if we forsake him he will cast us off for ever." May we then take heed to our ways, that we sin not with our lips, nor charge God foolishly in any of our conduct!

they calculated too highly on the perfection of human nature not to be disappointed in their expectations.

It seems right, therefore, that the reader may have an intelligent view of the whole matter, that he should be informed what their plans were, that he may perceive the improvements with which they designed to perfect the system adopted by the Methodist Episcopal Church. In the month of November of this year the "Associated Methodist Churches" held a convention in the city of Baltimore, at which a provisional government was formed until a constitution and book of discipline could be prepared at a future convention. This convention assembled in the city of Baltimore on the second day of November, 1830, and was composed of an equal number of lay and clerical delegates from several parts of the Union, representing thirteen annual conferences,* and continued its sessions until the twenty-third of the same month. The convention proceeded

* Some of these conferences must have been very small, for in looking over the list of delegates I find them in the following proportions:—From Vermont, two; Massachusetts, two; New-York and Canada, one; Genesee, eight; New-York, two; Pennsylvania, twenty-eight; Maryland, twenty-eight; Virginia, twelve; North Carolina, six; Georgia, four; Alabama, two; Ohio, sixteen; Western Virginia, two; in all, one hundred and thirteen. But as there were thirty-one absentees, the convention was composed of eighty-two.

From the above the reader may see in what portions of our country the "Reformers" were the most numerous. Among those who composed this convention there were, I believe, but two, the *Rev. Messrs. Asa Shinn* and *George Brown*, both of the Pittsburgh conference, who were traveling preachers at the time they withdrew from us and joined the "Reformers." The rest among the clerical delegates were all local preachers, some of whom had once been in

to the adoption of a "constitution," the first article of which fixed the title of the new "Association" to be "The Methodist Protestant Church," and the whole community was divided into "districts," "circuits," and "stations;"—the "districts," comprising the bounds of an annual conference, to be composed of an equal number of ordained itinerant ministers and delegates, elected either from the local preachers or lay members;—the General Conference was to consist of an equal number of ministers and laymen, to be elected by the annual conferences, and must assemble every seventh year for the transaction of business.

The offices of bishop and presiding elder were abolished, and both the annual and General Conferences were to elect their presidents by ballot to preside over their deliberations; and the presidents of annual conferences were also to travel through their districts, to visit all the circuits and stations, and, as far as practicable, to be present at quarterly and camp meetings;—to ordain, assisted by two or more elders, such as might be duly recommended; to change preachers in the interval of conference, provided their consent be first obtained. The chief points, therefore, in which they differ from us are, that they have abolished episcopacy, and admit laymen to a participation of all the legislative and judicial departments of the government. Class, society, and quarterly meetings, annual and General Conferences, and an itinerant ministry, they have preserved. They also hold fast the fundamental doctrines of our Church and its moral discipline. The verbal

the itinerant ministry, but had located, and two had been expelled. This shows how feeble an impression had been made on the traveling ministry in favor of "reform."

alterations which they have introduced into some portions of the prayers, moral and prudential regulations, will not, it is believed, enhance their worth in the estimation of any sober and enlightened mind. This, however, may be more a matter of taste than of sound verbal criticism, as it is hardly to be supposed that judicious men would alter "the form of sound words" merely for the sake of altering.

Though a separate community was thus established, it was a considerable time before the agitations ceased. It was but natural for those who had withdrawn from the Church to attempt a justification of themselves before the public by assigning reasons for their proceedings, and by an effort to put their antagonists in the wrong. And as they had a periodical at their command, writers were not wanting to volunteer their services in defense of their measures, and in opposition to what they considered the objectionable features of the Methodist Episcopal Church. This called for defense on the part of those more immediately implicated by the writers in "Mutual Rights." And as Baltimore had been the chief seat of the controversy from the beginning, and as it was thought not advisable to make the columns of the Christian Advocate and Journal a medium for conducting the controversy, the brethren in that city established a weekly paper, called "The Itinerant," which was devoted especially to the vindication of the government, ministers, and usages of the Methodist Episcopal Church, containing, in the mean time, animadversions upon the newly constituted government, and a replication to the arguments of its advocates in its defense. Many very able pieces appeared from time to time in "The Itinerant," in defense of the

proceedings of the authorities of the Church in the city of Baltimore, of the General Conference, and those annual conferences which had acted in the premises. These contributed greatly to settle the questions at issue on a just and firm basis, and to show that these things were susceptible of a Scriptural and rational defense.

But the spirit of contention, which had long been impatient of control, at length became wearied, and the combatants gradually retired from the field of controversy, the Itinerant was discontinued, and the Christian Advocate and Journal, which had, indeed, said but little on the subject, proposed a truce, which seemed to be gladly accepted by the dissentient brethren, and they were left to try the strength of their newly formed system without further molestation from their old brethren.

On a review of these things, we find much to humble us, and yet much to excite our gratitude. In all struggles of this sort the spirits of men are apt to become less or more exasperated, brotherly love to be diminished, and a strife for the mastery too often usurps the place of a holy contention "for the faith once delivered to the saints." That the present discussion partook more or less of these common defects, on both sides, may be granted, without yielding one iota of the main principles for which we contend. Indeed, truth itself may sometimes have cause to blush for the imperfect and often rude manner in which its disciples attempt to vindicate its injured rights; while error may be defended by the wily arts of its advocates with an assumed meekness and forbearance which may smooth over its rough edges by their ingenious sophistry so effectually as to beguile the simple hearted, until the serpent clasps them

in its deceitful and relentless coils. But extricate yourself from its painful grasp, expose its serpentine course, and denounce, in just terms of reprobation, its delusive schemes, and it will throw off its disguise, and pour forth, in blustering terms, its denunciations against you, with a view to blacken your character, and render you odious in the estimation of the wise and good. It will then complain of that very injustice which it attempted to inflict on you, and will repel all complaints of its own unfairness by a repetition of its offensive epithets. Truth, however, has no need to resort to finesse, to intrigue, to epithets of abuse, in its own defense. Though it can never falsify its own principles, nor yield to the demands of error, either in complaisance to its antagonists or to soften the tones of honesty and uprightness with which it utters its sentiments, yet it seeks not to fortify its positions by a resort to the contemptible arts of sophistry, nor to silence its adversaries by a substitution of personal abuse for arguments. It expresses itself fearlessly and honestly, without disguise or apology, leaving the consequences to its sacred Author.

How far these remarks may apply to those who engaged in the present contest I pretend not to determine. But whatever may have been the defects in the spirit and manner in which the controversy was conducted, we rejoice that it has so far terminated, and that we may now calmly review the past, may apologize for mistakes, forgive injuries, whether real or imaginary, and exercise a mutual spirit of forbearance toward each other. For whatever imperfections of human nature may have been exhibited on either side, we have just cause of humiliation; and while they teach us the infi-

nite value of the atoning blood to cover all such aberrations, they furnish lessons of mutual forbearance and forgiveness.

But while this humbling view of the subject deprives us of all just cause of boasting, we may, it is thought, perceive much in the result which should excite our gratitude. To the intelligent friends of our Church organization, of our established and long continued usages and institutions, it gave an opportunity of examining their foundation, of testing their soundness and strength, and of defending them against their assailants. Having proved them susceptible of a Scriptural and rational vindication, we have reason to believe that they became not only better understood, but more highly appreciated and sincerely loved. Experience and practice having furnished us with those weapons of defense to which we might otherwise have remained strangers, we have learned the lessons of wisdom from the things we have been called to suffer, and an increased veneration for our cherished institutions has been the beneficial consequence. Greater peace and harmony within our borders succeeded to the storms of agitation and division. Our own Church organization and plans of procedure have been made to appear more excellent from contrasting them with those substituted by the seceding party; and so far as success may be relied upon as a test of the goodness and beneficial tendency of any system of operations, we have no temptation to forsake "the old paths" for the purpose of following in the track of those who have opened the untrodden way of "reform," or to be shaken by the strong "protest" they have entered against our peculiar organization and manner of conducting our affairs.

In narrating the facts in this perplexing case I have aimed at historical truth. In doing this I may have wounded the feelings of some who were the more immediate actors in the scenes which have passed before us. This, however, was very far from my intention. I have, indeed, labored most assiduously to present the facts in as inoffensive language as possible, consistently with the demands of impartial history, and therefore hope to escape the censure justly due to those who wilfully pervert the truth or misinterpret its language. Nor will I claim for myself any other apology for unintentional errors than fallible humanity has a right to exact from candid criticism. And now that the struggle is over, may we all, pursuing our respective modes of doing good, "as far as possible, live peaceably with all men."

The cause of missions, of education, and of the American Colonization Society, was duly considered, and highly recommended to the approbation and support of our people; and the reports and resolutions in reference to these several subjects no doubt tended much to advance their respective claims upon the public munificence.

The constitutional term of Nathan Bangs, as editor and general book agent, having expired, he was elected editor of the Christian Advocate and Journal, and John Emory was appointed to succeed him in the general editorship and agency, and Beverly Waugh was elected the assistant of Dr. Emory.

The following provision was made respecting the appointment of trustees:—"When a new board of trustees is to be created, it shall be done (except in those states and territories where the statutes provide differently) by the appointment of the preacher in

charge, or by the presiding elder;"—thus approving the election of trustees according to the laws of the respective states and territories, and at the same time providing for the manner in which they shall be appointed where no such laws exist.

The Rev. William Capers was elected as a delegate to represent us to the Wesleyan Methodist conference in the succeeding month of July, and he bore with him the following address:—

"ADDRESS

Of the General Conference of the Methodist Episcopal Church, to the Wesleyan Methodist Conference.

"BELOVED FATHERS AND BRETHREN:—Having, by the mercy of our God, brought the present session of our General Conference near to a close, we avail ourselves of this opportunity to convey to you our Christian salutations. Our beloved brother, the Rev. William Capers, whom we have elected as our representative to your conference, will more fully explain to you the state of our affairs, the strong affection we bear to you as our elder brethren, and our fervent desire to preserve with you the bond of peace and the unity of the Spirit.

"Our present session, though laborious, and involving various and important points vitally connected with the interests of our Church, and of Christianity generally, has been marked with general harmony of feeling and mutual good-will; and we humbly trust it will tend to strengthen the bond of union among ourselves, more fully to combine our strength, to concentrate and harmonize our views and affections, and to give a new impulse to the great work in which we are engaged.

"To stimulate us to diligence in this most sacred of all causes, the bright example of your persevering efforts in the cause of God is placed before us. Deriving our doc-

trines from the same great fountain of truth, the Holy Scriptures, and admitting the same medium of interpretation, the venerated Wesley and his coadjutors, and, we humbly hope, pursuing the same great objects, the present and future salvation of souls, we desire ever to cultivate with you the closest bond of union and Christian fellowship. Under the influence of these views and feelings, we have rejoiced in your prosperity, and witnessed with unmingled pleasure the extension of your work, particularly in your missionary department.

"With you, also, we have our portion of afflictions. Through the disaffection of some, and the honest, though, as we think, mistaken zeal of others, in some parts of our extended work, the harmony of our people has been disturbed, and principles, to us novel in their character, and deleterious in their influence on the excellent system we have received from our fathers, have been industriously circulated. Though we may not flatter ourselves that these unhappy excitements are fully terminated, yet we presume to hope that the decided and almost unanimous expression of disapprobation to such proceedings by this General Conference, and among our preachers and people generally, will greatly weaken the disaffection, and tend to correct the errors of the wandering, as well as to confirm and strengthen the hands of all who desire to cleave to the Lord 'in one faith, one baptism, and one hope of our calling.'

"Since our last session, we have witnessed, with joy and gratitude, an unusual effusion of the Holy Spirit. Revivals of religion have been numerous and extensive in almost every part of our continent. Upward of sixty-nine thousand have been added to our Church during the past four years, and the work is still extending. Stretching our lines over so large a continent, many parts of our work, particularly in the new settlements, require great

personal sacrifices to carry to them the blessings of our ministry, and much diligence and patient perseverance to preserve our beloved people in the unity of the faith. For these great objects *we* are not sufficient—'our sufficiency is of God.' But having devoted ourselves exclusively to this work, and confiding in the strength and goodness of Him whose we are, and whom we profess to serve in the fellowship of the gospel, we hope not to faint in the day of trial, but to persevere in conveying the glad tidings of peace to the destitute inhabitants of our land, until every part of it shall break forth into singing, and hail with joy the coming of the Lord.

"Cheered with this prospect, we are endeavoring to strengthen each other in the Lord. And the happy results of our missionary labors, both among the frontier settlements of our white population and the Indian tribes, particularly the latter, are pleasing indications of the divine approbation. It does, indeed, seem as if the set time had come to favor these lost tribes of our wildernesses, and to bring them into the fold of Christ. These natives, hitherto 'peeled and scattered,' in the United States and territories, as well as in Upper Canada, are bowing to the yoke of Christ with astonishing alacrity, and thus giving evidence that his grace is sufficient to convert even the heart of a savage, and to transform him to the gentleness of Christ. On this subject, however, we need not enlarge, but refer you to our periodical works—the extensive circulation of which among our people gives increased impulse to the work, carrying information, cheering and delightful, to many thousands, of the efficacy and triumph of redeeming mercy—and to our beloved brother and representative, the bearer of this address, who will more particularly tell you, 'face to face,' how much we rejoice to be coworkers with you in the extensive field of labor, and to witness such evident tokens of the divine goodness to our fallen world.

"Recollecting the Christian deportment, the ministerial gravity and dignity, and, what is more endearing to us, the brotherly affection of your late delegate to our conference, the Rev. Richard Reece, and his amiable companion, the Rev. John Hannah, both of whom have left a sweet savor behind them, we take much pleasure in giving to you this renewed assurance of our unabated attachment to those doctrines, and that discipline, by which both you and we are distinguished; to set our seal to the maxim, that 'the Wesleyan Methodists are one throughout the world;' and also our desire that the intercourse between us, by the mutual exchange of delegates, may be kept up and continued; and that, as a means of our edification and comfort, we shall be happy to receive whomsoever you may appoint to visit us at our next session.

"With sentiments of unfeigned respect and Christian affection, we are, dear brethren, one with you in the fellowship of Jesus Christ.

"Signed in behalf of the General Conference of the Methodist Episcopal Church, held at Pittsburgh, (Pa.,) May, 1828.

"ENOCH GEORGE, *President.*

"MARTIN RUTER, *Secretary.*"

Thus closed the labors of the General Conference of 1828, and here I close the third volume of this History, with an expression of gratitude to the Author of all good for sparing my life and health so far to complete my undertaking.

CONTENTS

OF

HISTORY OF THE METHODIST EPISCOPAL CHURCH.

NOTICE TO THE READER Page 3

CHAPTER III.

Difference between Wesley and Whitefield, p. 8; its consequences, p. 9; Fletcher and his writings, p. 10; Wesleyan missionaries in America —their manner of preaching, p. 12; provoke opposition, p. 13; how defended, p. 14; Hopkinsianism, p. 15; this changed the points of controversy, p. 16; public debate and its results, p. 17; charitable society for the education of pious young men, p. 18; its address, p. 19; examined by Mr. Garrettson, p. 20; its opinions startle the community, p. 21; its general views, p. 22; its political tendency, p. 23; Connecticut changes its charter, p. 26; religious liberty obtained, p. 28; numbers, p. 30; secession of Richard Allen, p. 30; organizes a church, p. 31; General Conference of 1816—its members, p. 33; Bishop M'Kendree's address, p. 35; delegates from British conference, affairs of Canada, p. 36; letter from mission committee of London, p. 37; report of General Conference on Canada affairs, p. 41; letter addressed to the committee in London, p. 42; report of the episcopal committee, and election of Enoch George and Robert R. Roberts to the episcopal office, p. 43; report of the committee of ways and means, p. 43; support and improvement of the ministry, p. 45; committee of safety, p. 48; on local preachers, p. 51; provision for the married bishops, p. 53; book agents, p. 53; adjournment of Conference, p. 54.

CHAPTER IV.

Conferences and manner of attending them, p. 54; Tract Society of the Methodist Episcopal Church, p. 55; beneficial results, p. 56; general work, p. 57; character and death of Jesse Lee, p. 58; character and death of Mr. Shadford, p. 64; numbers, p. 72; Methodist Magazine commenced, p. 73; Asbury College, p. 74; revivals in the Baltimore, New-York, and New-England conferences, p. 75; in Upper Canada, p. 76; camp meetings again in Kentucky, p. 76; general superintendence, p. 77; its effects, p. 78; Bishop M'Kendree labors and suffers, p. 78; locations and deaths of preachers and number of members, p. 79; diminution of colored members, and its causes, p. 80; origin of the Missionary Society of the Methodist Episcopal Church, in 1819, p. 80; first constitution, p. 83; officers and managers, p. 85; their address, p. 86; circular, p. 91; auxiliary societies, p. 93; Bishop M'Kendree's views, p. 93; Missionary Society of the Methodist Episcopal Church in the city of Philadelphia, p. 94; secession of colored members in New-York, p. 95; their present state and prospects, p. 97; locations and deaths of preachers, p. 98; numbers, p. 99.

CHAPTER V.

General Conference of 1820. Names and number of delegates, p. 100 opening of conference by Bishop M'Kendree, and address of the bishops, p. 102; provision for Bishop M'Kendree, p. 103; cause of education, p. 104; report of committee commending the establishment of seminaries of learning, p. 105; opposition to this cause, p. 107; Canada affairs, p. 108, letter from London, p. 112; address to the Wesleyan Methodist conference, p. 113; its answer, p. 115; resolutions of the British conference on Canada affairs, p. 118; instructions from our bishops, p. 126; to the brethren in Lower Canada, p. 130; result of these proceedings, p. 132; improved edition of the Hymn Book, p. 133; Tune Book, p. 134; revised, p. 139; building churches, p. 140; new regulation respecting local preachers, p. 141; did not work well, p. 142; finally abrogated, p. 143; report on missions, p. 143; revised constitution, p. 151; rule for conducting appeals, p. 155; a branch of the Book Concern established at Cincinnati, p. 156.

CHAPTER VI.

Twelve conferences and two effective bishops, p. 157; state of things in Louisiana, p. 158; French mission unsuccessful, p. 159; Indian missions, p. 159; number and general description of the condition and character of the Indians, p. 160; Wyandot Indians, p. 166; John Steward goes among them, p. 166; his reception, p. 167; effects of his labors, p. 168; speeches of chiefs, p. 169; transactions at the Ohio conference, p. 172; secession in the city of New-York—its causes and effects, p. 175; numbers return to the church they had left, p. 178; Missionary Society prospers, p. 179; its effects in some portions of New-England, p. 180; Methodism in Bristol, R. I., p. 182; in Provincetown, Mass., and Chilicothe, Ohio, p. 183; locations, deaths, and numbers, p. 183; Wyandot mission, p. 184; Creek mission, p. 185; camp meetings in South Carolina and Tennessee, p. 187; work of God in Carter's Valley and Pittsburgh, p. 188; in North Carolina, p. 189; in Alabama, p. 190; character and death of S. Parker, p. 192; numbers, p. 193; Asbury mission, p. 193; its progress and disastrous results, p. 194; Mohawk mission, p. 198; Cherokee mission, p. 206; domestic missions in Upper Canada, p. 209; general work—in Brooklyn, L. I., Amenia, and Tolland, p. 211; in Upper Canada district, p. 212; in Smyrna, Delaware, Surry county, Virginia, Scioto, Ohio, and Northumberland district, p. 213; Hudson River district, New-York, and New-Rochelle, p. 214; controversial preaching, p. 215; Wesleyan Seminary, p. 216; locations, deaths, and numbers, p. 216; work of God prospers, p. 217; Missionary Society aided by the labors of John Summerfield, p. 218; his address to the Young Men's Missionary Society, p. 219; Potawattomy mission, p. 223; Methodism in Jackson's Purchase, p. 223; in Michigan, p. 224; in Florida, p. 227; in Cumberland and St. Louis, p. 229; aboriginal missions prosperous, p. 230; Bishop M'Kendree's visit among the Wyandots, p. 231; G. R. Jones's letter, p. 236; J. B. Finley's travels, interesting account of Honnes, p. 238; mission in the city of New-York, p. 239; on Long Island, p. 240; in New-Brunswick, p. 241; work of God on Baltimore district, p. 242; Augusta College, p. 242; character and death of Dr. Chandler, p. 243; of John Steward, p. 246; numbers, p. 251.

CHAPTER VII.

General Conference of 1824. Names and number of delegates, p. 252; delegates from the Wesleyan Methodist conference, p. 254; address of

said conference, p. 255; of Mr. Reece, p. 259; bishops' communication to the conference, p. 261; report of the committee on lay delegation, p. 264; on education, p. 268; Missionary Society, p. 270; American Colonization Society, p. 273; on slavery, p. 274; on the episcopacy, p. 276; election and consecration of Joshua Soule and Elijah Hedding to the episcopal office, p. 277; Canada affairs, p. 278; report of the committee on the itinerancy, p. 279; address to the Wesleyan Methodist conference, p. 280.

CHAPTER VIII.

Wyandot mission visited by Bishops M'Kendree and Soule, p. 285; Methodism in Newburyport, Gloucester, and Piscataquis, p. 286; general work, p. 287; Cazenovia Seminary, p. 288; locations and deaths of preachers, p. 288; character of Peyton Anderson, p. 289; numbers, p. 291; Indian missions—Peter Jones and others brought to God, p. 292; Methodism in New-Orleans, p. 296; Mobile and Pensacola, p. 298; in Tallahassee and Early, p. 299; in the Highlands and Hampshire, p. 300; in Chilicothe, p. 301; in Genesee, Bridgetown, Newark, and Coeymans, p. 302; in Albany, Champlain, and New-Haven districts, p. 303; church building, p. 303; revivals in Susquehannah and Black River districts, and in Baltimore, p. 304; Mariners' Church, New-York, p. 305; general work prosperous, p. 307; death and character of William Beauchamp, p. 308; death and character of William Ross, p. 314; numbers, p. 318; aboriginal missions prosper, p. 318; Methodism in Florida, Alabama, and Upper Canada, p. 319; revivals in Virginia and Maryland, p. 320; Wilbraham Academy and Madison College, p. 321; Christian Advocate begun, Sept. 9, 1826, p. 322; death and character of John Summerfield, p. 324; of Daniel Asbury, p. 329; of Daniel Hitt, p. 330; of Joseph Toy, p. 331; of John P. Finley, p. 332; numbers, p. 337; origin of the Sunday School Union of the Methodist Episcopal Church, p. 337; address, p. 338; its character and success, p. 344; Cherokee mission, p. 347; Mississauga, p. 349; character and death of Between-the-logs, p. 350; Richmond mission, p. 355; Methodism in New-York city, p. 355; in New-Haven, p. 356; Maine Wesleyan Seminary, p. 358; locations and deaths, p. 359; character and death of Philip Bruce, p. 360; of Freeborn Garrettson, p. 364; of James Smith, p. 371; of Seth Crowell, p. 374; numbers, p. 378.

CHAPTER IX.

General Conference of 1828. Names and number of bishops and delegates, p. 378; address of the bishops, p. 382; appeal of Joshua Randell, vindication of Bishop Hedding, Canada affairs, p. 388; resolutions of conference in reference to them, p. 389; important principle explained, p. 390; no precedent for a similar proceeding in the United States, p. 392; how an annual conference may be disowned, p. 393; precedents for ordaining a bishop for Canada, p. 395; historical sketch of the "Reformers," p. 396; Dr. Bond's Appeal, p. 402; Defence of our Fathers, p. 406; trials in Baltimore, p. 407; similar proceedings in other places, p. 411; mistake corrected, p. 412; the "Reformers" organize and memorialize the General Conference, p. 413; report of the conference on said memorial, p. 413; our people unfavorable to "reform," p. 431; effects of the secession—increase of membership, p. 432; proceedings of "Reformers," p. 434; "The Methodist Protestant Church" formed—its character, p. 435; agitations continue, p. 436; finally cease, p. 437; review of the whole affair, p. 437; cause of missions, education, and colonization; election of book agents and editors, and provision for the appointment of trustees, p. 440; address to the Wesleyan Methodist conference, p. 441; close of the volume, p. 444.

CONTENTS

OF

HISTORY OF THE METHODIST EPISCOPAL CHURCH.

NOTICE TO THE READER Page 3

CHAPTER III.

Difference between Wesley and Whitefield, p. 8; its consequences, p. 9; Fletcher and his writings, p. 10; Wesleyan missionaries in America —their manner of preaching, p. 12; provoke opposition, p. 13; how defended, p. 14; Hopkinsianism, p. 15; this changed the points of controversy, p. 16; public debate and its results, p. 17; charitable society for the education of pious young men, p. 18; its address, p. 19; examined by Mr. Garrettson, p. 20; its opinions startle the community, p. 21; its general views, p. 22; its political tendency, p. 23; Connecticut changes its charter, p. 26; religious liberty obtained, p. 28; numbers, p. 30; secession of Richard Allen, p. 30; organizes a church, p. 31; General Conference of 1816—its members, p. 33; Bishop M'Kendree's address, p. 35; delegates from British conference, affairs of Canada, p. 36; letter from mission committee of London, p. 37; report of General Conference on Canada affairs, p. 41; letter addressed to the committee in London, p. 42; report of the episcopal committee, and election of Enoch George and Robert R. Roberts to the episcopal office, p. 43; report of the committee of ways and means, p. 43; support and improvement of the ministry, p. 45; committee of safety, p. 48; on local preachers, p. 51; provision for the married bishops, p. 53; book agents, p. 53; adjournment of Conference, p. 54.

CHAPTER IV.

Conferences and manner of attending them, p. 54; Tract Society of the Methodist Episcopal Church, p. 55; beneficial results, p. 56; general work, p. 57; character and death of Jesse Lee, p. 58; character and death of Mr. Shadford, p. 64; numbers, p. 72; Methodist Magazine commenced, p. 73; Asbury College, p. 74; revivals in the Baltimore, New-York, and New-England conferences, p. 75; in Upper Canada, p. 76; camp meetings again in Kentucky, p. 76; general superintendence, p. 77; its effects, p. 78; Bishop M'Kendree labors and suffers, p. 78; locations and deaths of preachers and number of members, p. 79; diminution of colored members, and its causes, p. 80; origin of the Missionary Society of the Methodist Episcopal Church, in 1819, p. 80; first constitution, p. 83; officers and managers, p. 85; their address, p. 86; circular, p. 91; auxiliary societies, p. 93; Bishop M'Kendree's views, p. 93; Missionary Society of the Methodist Episcopal Church in the city of Philadelphia, p. 94; secession of colored members in New-York, p. 95; their present state and prospects, p. 97; locations and deaths of preachers, p. 98; numbers, p. 99.

CHAPTER V.

General Conference of 1820. Names and number of delegates, p. 100; opening of conference by Bishop M'Kendree, and address of the bishops, p. 102; provision for Bishop M'Kendree, p. 103; cause of education, p. 104; report of committee commending the establishment of seminaries of learning, p. 105; opposition to this cause, p. 107; Canada affairs, p. 108; letter from London, p. 112; address to the Wesleyan Methodist conference, p. 113; its answer, p. 115; resolutions of the British conference on Canada affairs, p. 118; instructions from our bishops, p. 126; to the brethren in Lower Canada, p. 130; result of these proceedings, p. 132; improved edition of the Hymn Book, p. 133; Tune Book, p. 134; revised, p. 139; building churches, p. 140; new regulation respecting local preachers, p. 141; did not work well, p. 142; finally abrogated, p. 143; report on missions, p. 143; revised constitution, p. 151; rule for conducting appeals, p. 155; a branch of the Book Concern established at Cincinnati, p. 156.

CHAPTER VI.

Twelve conferences and two effective bishops, p. 157; state of things in Louisiana, p. 158; French mission unsuccessful, p. 159; Indian missions, p. 159; number and general description of the condition and character of the Indians, p. 160; Wyandot Indians, p. 166; John Steward goes among them, p. 166; his reception, p. 167; effects of his labors, p. 168; speeches of chiefs, p. 169; transactions at the Ohio conference, p. 172; secession in the city of New-York—its causes and effects, p. 175; numbers return to the church they had left, p. 178; Missionary Society prospers, p. 179; its effects in some portions of New-England, p. 180; Methodism in Bristol, R. I., p. 182; in Provincetown, Mass., and Chilicothe, Ohio, p. 183; locations, deaths, and numbers, p. 183; Wyandot mission, p. 184; Creek mission, p. 185; camp meetings in South Carolina and Tennessee, p. 187; work of God in Carter's Valley and Pittsburgh, p. 188; in North Carolina, p. 189; in Alabama, p. 190; character and death of S. Parker, p. 192; numbers, p. 193; Asbury mission, p. 193; its progress and disastrous results, p. 194; Mohawk mission, p. 198; Cherokee mission, p. 206; domestic missions in Upper Canada, p. 209; general work—in Brooklyn, L. I., Amenia, and Tolland, p. 211; in Upper Canada district, p. 212; in Smyrna, Delaware, Surry county, Virginia, Scioto, Ohio, and Northumberland district, p. 213; Hudson River district, New-York, and New-Rochelle, p. 214; controversial preaching, p. 215; Wesleyan Seminary, p. 216; locations, deaths, and numbers, p. 216; work of God prospers, p. 217; Missionary Society aided by the labors of John Summerfield, p. 218; his address to the Young Men's Missionary Society, p. 219; Potawattomy mission, p. 223; Methodism in Jackson's Purchase, p. 223; in Michigan, p. 224; in Florida, p. 227; in Cumberland and St. Louis, p. 229; aboriginal missions prosperous, p. 230; Bishop M'Kendree's visit among the Wyandots, p. 231; G. R. Jones's letter, p. 236; J. B. Finley's travels, interesting account of Honnes, p. 238; mission in the city of New-York, p. 239; on Long Island, p. 240; in New-Brunswick, p. 241; work of God on Baltimore district, p. 242; Augusta College, p. 242; character and death of Dr. Chandler, p. 243; of John Steward, p. 246; numbers, p. 251.

CHAPTER VII

General Conference of 1824. Names and number of delegates, p. 252; delegates from the Wesleyan Methodist conference, p. 254; address of

337011
337011

said conference, p. 255; of Mr. Reece, p. 259; bishops' communication to the conference, p. 261; report of the committee on lay delegation, p. 264; on education, p. 268; Missionary Society, p. 270; American Colonization Society, p. 273; on slavery, p. 274; on the episcopacy, p. 276; election and consecration of Joshua Soule and Elijah Hedding to the episcopal office, p. 277; Canada affairs, p. 278; report of the committee on the itinerancy, p. 279; address to the Wesleyan Methodist conference, p. 280.

CHAPTER VIII.

Wyandot mission visited by Bishops M'Kendree and Soule, p. 285; Methodism in Newburyport, Gloucester, and Piscataquis, p. 286; general work, p. 287; Cazenovia Seminary, p. 288; locations and deaths of preachers, p. 288; character of Peyton Anderson, p. 289; numbers, p. 291; Indian missions—Peter Jones and others brought to God, p. 292; Methodism in New-Orleans, p. 296; Mobile and Pensacola, p. 298; in Tallahassee and Early, p. 299; in the Highlands and Hampshire, p. 300; in Chilicothe, p. 301; in Genesee, Bridgetown, Newark, and Coeymans, p. 302; in Albany, Champlain, and New-Haven districts, p. 303; church building, p. 303; revivals in Susquehannah and Black River districts, and in Baltimore, p. 304; Mariners' Church, New-York, p. 305; general work prosperous, p. 307; death and character of William Beauchamp, p. 308; death and character of William Ross, p. 314; numbers, p. 318; aboriginal missions prosper, p. 318; Methodism in Florida, Alabama, and Upper Canada, p. 319; revivals in Virginia and Maryland, p. 320; Wilbraham Academy and Madison College, p. 321; Christian Advocate begun, Sept. 9, 1826, p. 322; death and character of John Summerfield, p. 324; of Daniel Asbury, p. 329; of Daniel Hitt, p. 330; of Joseph Toy, p. 331; of John P. Finley, p. 332; numbers, p. 337; origin of the Sunday School Union of the Methodist Episcopal Church, p. 337; address, p. 338; its character and success, p. 344; Cherokee mission, p. 347; Mississauga, p. 349; character and death of Between-the-logs, p. 350; Richmond mission, p. 355; Methodism in New-York city, p. 355; in New-Haven, p. 356; Maine Wesleyan Seminary, p. 358; locations and deaths, p. 359; character and death of Philip Bruce, p. 360; of Freeborn Garrettson, p. 364; of James Smith, p. 371; of Seth Crowell, p. 374; numbers, p. 378.

CHAPTER IX.

General Conference of 1828. Names and number of bishops and delegates, p. 378; address of the bishops, p. 382; appeal of Joshua Randell, vindication of Bishop Hedding, Canada affairs, p. 388; resolutions of conference in reference to them, p. 389; important principle explained, p. 390; no precedent for a similar proceeding in the United States, p. 392; how an annual conference may be disowned, p. 393; precedents for ordaining a bishop for Canada, p. 395; historical sketch of the "Reformers," p. 396; Dr. Bond's Appeal, p. 402; Defence of our Fathers, p. 406; trials in Baltimore, p. 407; similar proceedings in other places, p. 411; mistake corrected, p. 412; the "Reformers" organize and memorialize the General Conference, p. 413; report of the conference on said memorial, p. 413; our people unfavorable to "reform," p. 431; effects of the secession—increase of membership, p. 432; proceedings of "Reformers," p. 434; "The Methodist Protestant Church" formed—its character, p. 435; agitations continue, p. 436; finally cease, p. 437; review of the whole affair, p. 437; cause of missions, education, and colonization; election of book agents and editors, and provision for the appointment of trustees, p. 440; address to the Wesleyan Methodist conference, p. 441; close of the volume, p. 444.

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